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ABSTRACT

The purpose of this report is to acquaint the reader with the culture of the refugees entering American schools, to identify some of the educational problems they and educators face, and to help identify solutions or possibilities within educational management terms. In the first section of the report, the values, customs, traditions, beliefs, and histories of the recent refugees from Indochina are discussed. This section is of primary importance due to the fact that many areas of interaction can create practical problems if school personnel and refugees are unaware of the differences in their behavioral patterns. The second section of the report deals with educational problems and discusses traditional education and education in refugee camps, bilingual education, enrollment and placement, learning English, bilingual aides, and social adjustment. Sample evaluation tests of reading, writing, alphabet, literacy, arithmetic, Arabic numerals, and oral language skills are included. Section three consists of a directory of organizational resources and publications for serving Indochinese students. (JK)

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LANGUAGE IN EDUCATION: THEORY AND PRACTICE

42

Indochinese Students in U.S. Schools: A Guide for Administrators

Language and Orientation Resource Center

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

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LANGUAGE IN EDUCATION: THEORY AND PRACTICE

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This work is a collaborative effort of the staff of the Language and Orientation Resource Center, Center for Applied Linguistics. The contributors were Cho Van Tran, Chieu Thao, Hoang Thi Quynh-Hoa, Pho Ba Long, Le Xuan Khoa, Mong Heng, Souksomboun Sayasithsena, Saly Chittavoravong, JoAnn Crandall, Thea Bruhn, Charlene Day, Nicholas Baker, James Dias, Donald Ranard, Robert Arsenault, Estelita Reny, Barbara Robson, and Allene Guss Grognet.

OVERVIEW

The purpose of this publication is to acquaint you with the culture of the refugees who are entering your schools, to pinpoint some of the educational problems they (and you) will face, and to help identify solutions or possibilities within educational management terms. A list of educational resources for serving Indochinese students is also included.

The first portion of this book is devoted to the values, customs, traditions, beliefs, and histories of the recent refugees from Indochina. Over the last six years, staff members of CAL's Language and Orientation Resource Center (formerly the National Indochinese Clearinghouse and Technical Assistance Center) have found that administrators and teachers who have some understanding of who the refugees are and where they come from have a better chance of successfully working with their refugee students. Many aspects of American life that we take for granted are not part of the experience of the refugee. Differences in gestures, basic etiquette, ways of communicating, family life, and almost all other areas of interaction can create practical problems if school personnel and refugees are not aware of the important differences. For example, a teacher may offend refugee parents and students by innocently patting a small child on the head, not recognizing that the gesture is inappropriate. On the other hand, the refugee student may not understand that when school starts at 9:00 a.m., it means nine sharp, not "sometime in the morning."

Geographically, Indochina reflects the portion of mainland Southeast Asia between India and China that comprises Vietnam, Cambodia, Laos, Thailand, and Burma. Politically, however, the name "Indochina" applies to Vietnam, Cambodia, and Laos, the countries that once made up what was known as "French Indochina."

The history of French Indochina began in 1893, when the French first proclaimed the Indochinese Union, and ended around 1950, when separate treaties were ratified recognizing Vietnam, Cambodia, and Laos as independent self-governing states within the French Union. After the Geneva Conference in 1954, the French totally lost their hold on these three nations, and the name "Indochina" no longer had any political or constitutional meaning. In fact, it was only from the years 1893 to 1954 that these countries were not separate entities, for they differ from each other historically, linguistically, and, in many respects, culturally. Cambodia, Laos, and Vietnam are therefore discussed here as distinct political entities. The largest ethnic groups in each country are also discussed.

The second part of this booklet deals with such practical administrative topics as registering, testing, and placing students; health concerns; using bilingual personnel; and strategies for remedial work.

The last section consists of a directory of organizational resources, including publications.

Guides such as this cannot answer all the questions you may have about your refugee students. They can only give you a general idea of the cultures, refugee needs, and problems that may be encountered. Each refugee child is different. The refugee children are in a new country and culture, and may have been through many traumatic experiences to get here. They will need time to adjust. As a school administrator, you can help in this adjustment by "meeting the refugees halfway" in the initial stages of their resettlement in this country.

SHARED VALUES AND CUSTOMS OF THE "INDOCHINESE" REFUGEES

Southeast Asia has historically been a crossroads of cultural activity. For more than 2,000 years, Chinese, Indian, and Oceanic peoples have influenced the languages, customs, and institutions of the area. To this have been added Christian and European influences during the past 500 years. The complexity of these influences has resulted in a great diversity of lifestyles among the present peoples of Southeast Asia. Although it is necessary to keep in mind that the refugees called "Indochinese" come from several different ethnic groups with many customs and values, there are some general consistencies to be found among them.

Family Life

The typical family unit in the culture of the refugees is larger than the typical family in America. The "typical" American family consists of a father, mother, and children under the age of 18 living together in the home. Grandparents and other relatives usually live apart. In the traditional Indochinese culture, the basic family unit is an extended one that includes not only parents and their children, but grandparents, aunts, and uncles, and other relatives as well. They may all live together in a single household or in close proximity.

Indochinese families typically seem closer than the "average" American family. They are less likely to become geographically separated--although this obviously changes in times of war. It is not unusual for a young married couple to live in the home of one of the parents.

In the Indochinese family, a great deal of respect is paid by children and youth to parents and the elderly. The father is accepted as the head of the household in the immediate family,

even though he might not be the sole wage earner (especially among the labor class and in rural areas). As head of the household, he is supposed to uphold the family traditions and set the moral standard for his children. When the parents are not present, the oldest child must take over the responsibilities as the family head. It is not unusual for an older brother or sister to be forced by circumstances into taking care of his or her siblings. The younger children obey and respect the older brother or sister almost as much as the parent.

Refugee families sometimes lose some of this closeness as they adapt to life in America, particularly when children take on American customs and practices more quickly than their parents. Because of strong family ties, refugees may seek out relatives who have resettled in the U.S. and may try to restore the family unit by moving to live closer to them.

Education

Refugees coming into the U.S. bring with them a wide range of educational backgrounds. Some may have limited literacy, while others among the adults may be college graduates with advanced degrees. It has generally been the case, however, that schooling in Cambodia, Laos, and Vietnam has been disrupted since 1975, and most of the K-12 age refugees may not have attended any school at all since that time except for a period of ad hoc schooling in refugee camps.

The Indochinese tend to place great value on education, as it is an important aspect of their culture. The importance of education may be rooted in various religious traditions that stress understanding and harmony, and respect for the spirit. This traditional emphasis on education is helpful both to the newly arrived refugee, who has much to learn in adapting to a foreign country, and to the American educator who is entrusted with the task of helping the refugee child adjust to American society.

Up until 1975, the school systems in Indochina were based on the French system that was adopted during the French colonial period.[1] The emphasis was on the passing of information from teacher to student, largely through lecture and memorization. Teachers were highly respected, and no one would consider questioning either the information a teacher provided or the way in which it was provided. For this reason, refugee children in the U.S. may have difficulty adjusting to the American style of learning, where discussion and questioning are preferred and encouraged.

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[1] *We do not have enough information to characterize the present school situation in Indochina, but we can be reasonably sure that student and parent attitudes toward teachers have not changed in the last few years.*

Indochinese parents who leave education up to the teacher will also find it difficult if asked to participate in the education of their children by meeting with teachers or school officials for discussions.

Religion

It would be no more accurate to discuss "Indochinese religion" than "American religion." There is great diversity among and within the countries of Indochina, which contain numerous sects and religious traditions. Still, there are general similarities among these religious traditions that distinguish them from the Western beliefs familiar to Americans. Indochinese may practice Buddhism, Confucianism, Taoism, or other religious traditions such as Christianity or Islam. In most Indochinese cultures, ancestor worship and spiritual reverence to gods or objects are common.

A common theme of Eastern religions is the search for peace and harmony. The Indochinese seek freedom from conflict and uncertainty through their religion, whether seeking contentment in this life or reincarnation (rebirth) in the next.

Great respect is given to ancestors, to the extent of being called "ancestor worship." People from these countries often commemorate the death rather than the birth of an ancestor, and some place great importance on visiting and caring for the tombs or memorials of their deceased relatives. Some refugees find their separation from their homeland made even more painful by their inability to visit the graves of their ancestors.

Traditional medical practices of some Indochinese are tied closely to certain religious beliefs. Evil spirits or "evil winds" may require the presence of a shaman or folk doctor who may use religiously prescribed herbal medicine or special kinds of massages to alleviate illness or disease.

Like other immigrants who have come to this country, refugees cherish the freedom to maintain their own religious practices and beliefs and to instill them in their children.

Eating Habits

In many of the cultures of Indochina, the first question a person asks on meeting a friend or an acquaintance would not be "How are you?" but rather, something like "Have you eaten yet?"

Food and related hospitality are an important part of the Indochinese cultures. The diet consists primarily of rice, some meat (particularly pork and beef), poultry, and fresh fruits and vegetables. The main food is rice, which is usually long-grained or the glutinous variety. Rice is consumed with most meals. Another important staple is egg noodles.

Breakfast is usually the lightest meal of the day and consists of rice or rice soup. Lunch typically includes rice with

vegetables and meat. Dinner is similar to lunch, but more extensive, often including soup and additional vegetables. When served, dessert can include fresh fruits or sweets.

Ingredients used in the preparation of these various foods are generally available in the U.S. and can usually be found in oriental grocery stores in larger cities or where there are large refugee populations.

American food and its method of preparation will be unfamiliar to most refugees and at first--maybe for months--it may be distasteful or unappetizing.

Employment

The notions of career change and upward mobility are prevalent in the U.S. These will be new concepts to most refugees, who grew up in a system where people devote their entire lives to working at a single job or for a single company. For this reason, some adult refugees may be reluctant to accept work or positions that they believe to be below their talents or former position. Adolescents will find American career education strange and confusing. Manual labor is traditionally regarded as having a low status in Indochina.

For those refugees who have lived in small villages or isolated areas and are used to farming, hunting, and fishing--working continually to insure their survival--the idea that a person may work a set amount of hours a day or days a week will seem foreign and strange. In those communities, children generally followed their parents, and the farming, hunting, or fishing tasks took precedence over school.

The above cursory overview sets the stage for looking more closely at the individual histories and cultures of Vietnam, Laos, and Cambodia. The children entering American classrooms will be shaped by the customs and cultures they bring with them, by the experience of escape and life in a refugee camp, and by their desire to become part of their new peer group.

I. HISTORY AND BACKGROUND

CAMBODIA

GEOGRAPHY AND CLIMATE

Cambodia is a rich agricultural country bordered by Laos, Thailand, and Vietnam. It has an area of about 69,900 square miles, about the size of the state of Missouri.

Much of the country's area is a rolling plain. Dominant features are the large, almost centrally located Tonle Sap (Great Lake), and the Mekong River, which traverses the country from north to south. Mountain ranges are situated in the west, north, and northeast.

The climate is tropical and hot with rainy seasons. The mountain barriers provide the interior with a dryer climate than most Southeast Asian countries. There is a rainy season, which extends from mid-April to October; the rest of the year is the dry season. Temperature is rather constant throughout the country. The average year-round temperature is about 77° F.

The majority of Cambodians live in villages and are engaged in subsistence agriculture, chiefly rice and orchards. Large landholders are few; landless tenants are relatively unknown. Food is sufficient in normal times, and farmers generally have had an adequate standard of living.

HISTORY

The recorded history of Cambodia dates back to the first century A.D., when it was known as Funan (100-500 A.D.) and later Cheula (500-800 A.D.). This was followed by the Angkor period, which lasted until 1432. It was a period of great accomplishment in culture, arts, and architecture. At its peak, the empire extended from the Annamite chain in present-day South Vietnam to the Gulf of Thailand. The temples at Angkor were erected during this period, which has been described as the height of Cambodian domination in Southeast Asia.

Angkor Wat is one of the seven wonders of the world. A 2½-mile-long moat surrounds the ornamented galleries, with five lotus bud towers reaching 215 feet into the sky. Heavenly dancers, called "Apsaras," are carved into walls and pillars. A half-mile-long bas relief in sandstone displays legends from the Hindu Ramayana.

At the end of the 13th century, the empire disintegrated into small kingdoms often ruled by Thai vassals. The struggle for territory began between the Thais and the Khmers, the dominant ethnic group in Cambodia. Cambodia became a French protectorate in 1864, and achieved complete independence in 1954, after the Geneva Conference, under the leadership of Prince Norodom Sihanouk.

In 1970, Sihanouk was overthrown by his prime minister, General Lon Nol. That same year, Cambodia was the target of attacks from the spreading war in Vietnam. This resulted in the emergence of the Khmer Communists (so-called Khmer Rouge). They gained control of the country in 1975, under the leadership of Pol Pot. In 1979, Vietnamese Communists overran Cambodia and installed a puppet government headed by Heng Samrin. Pol Pot and his supporters escaped into the jungle and initiated an ongoing guerilla campaign with the hope of regaining control of Cambodia from the Vietnamese Communists.

National Symbols

Angkor Wat (Angkor Temple) is the soul of Cambodia. It symbolizes the past civilization and the greatness of the country. This is why the Angkor Temple is displayed on the flag of Cambodia. The national flag has three colors--blue, white, and red. The blue symbolizes morality, representing the spirit of honesty, justice, and happiness of the Khmer people. The white symbolizes purity and uprightness, and represents the Buddhist religion. The red represents the spirit of courage and determination.

THE PEOPLE OF CAMBODIA

The population of Cambodia was estimated at 7.1 million in 1972 and 8 million in 1975. About 85% of this number were ethnic Khmer (Cambodians). The rest consisted of Chinese, Vietnamese, and Cham (Cambodian Muslims).

A considerable number of Khmer lived outside of the country in sections of Thailand and South Vietnam that were formerly part of the Cambodian kingdom. Those in Thailand were estimated to number 700,000. The Cambodians in South Vietnam resided almost entirely in the Mekong Delta region and were estimated to number as many as 500,000.

At present, after six years of the Communist regime, starvation, disease, and continuous fighting, only 3 or 4 million people are believed to remain.

Traumatic Experiences

Every Cambodian, adults and children alike, has undergone much hardship in his or her life. Their country, once beautiful and peaceful, is now torn apart by war, with burned buildings and houses, destroyed bridges, and bombed schools and market-places. Under the Communists, many Cambodians have witnessed senseless killings of innocent people and the complete destruction of their modern economic and social system. Those who tried to escape from the killing, starvation, and foreign domination were subjected to the worst brutality, including being robbed and raped by the invaders.

In face of these traumatic experiences, the Cambodian people have been psychologically devastated. Even when they have a chance to resettle, they still think about and grieve for loved ones who have perished or disappeared during the war.

FAMILY LIFE

Although Cambodian society is very family oriented, the close, nuclear family is more prevalent than the extended family found in other Southeast Asian cultures. The extended family, including grandparents, aunts, uncles, and cousins, may live as a unit in rural areas, where financial considerations may force them into a single household. In normal times, the Cambodian nuclear family was likely to be economically independent, owning its own home and enough land to be self-sufficient.

Religious practices and socializing usually take place within the structure of the family. A great deal of respect is given to the specific roles of males and females. Boys are expected to be actively involved in community and religious life, while girls traditionally best represent the family by marrying someone deserving of the family's respect. Within the family, the wife maintains an important, highly respected role. She is primarily responsible for the education of the children in social and moral matters. In some respects she is the leader of the family. She may, for example, handle all financial matters. As a result, the wife is typically given great respect both within the family and by the community at large.

Marriage

From an American's point of view, Cambodians, particularly those living in the rural areas, maintain very traditional values regarding marriage customs and sexual behavior. Sexual matters are not openly discussed, and parents refrain from specific sex education, particularly with daughters. At the time of marriage, the bride-to-be receives basic instruction regarding sex from her parents and a religious leader.

Due to the importance given to marriage, the parents usually arrange the match and the couple learns to accept each other. The wedding ceremony takes place at the bride's house. Traditionally, it was celebrated for three days, but after 1970, only

for one day, due to security reasons. Men usually marry between 23 and 30 years of age, and girls between the ages of 16 and 22.

Marital fidelity is considered more important for women than for men. In fact, all sexual standards tend to be considerably more flexible for men than for women.

Divorce is legal but not common, and is usually discouraged. It is allowed only after the reconciliatory efforts of the husband and wife have failed. It is very rare to have the proceedings brought to the courts.

LANGUAGE

Khmer (also known as Cambodian) is the official language of Cambodia and is the mother tongue of the ethnic Khmer. It is quite different from Vietnamese, Laotian, and Thai. Khmer, unlike other languages of Indochina, is nontonal and has a number of two-syllable words. Because of the extensive historical ties of the Khmer people to the culture of India, the language has many loanwords from Sanskrit relating to administrative, political, military, and literary subjects.

The Cambodian writing system is complex. There are 66 consonant symbols, 33 superscripts, 33 subscripts, and 35 vowel symbols.

Names

Before the French arrived, every Cambodian had one given (first) name, such as Ek, Bo, Phal, or Chamreun. Cambodian names possess a great deal of personal, specialized meaning, having been chosen by an astrologer who has studied the individual's horoscope. Because of the importance of the name, Cambodian people prefer to be addressed by their given names.

The system of surname-given name was arbitrarily imposed by the French. The last name or family name is usually the name of a great-grandfather, grandfather, or father. The last name always precedes the given name: for example, Sok San. Sok is the last name and San is the first name.

It should also be noted that Cambodians do not have middle names, even when they have three names. The first name is the surname, and the second and third names are the given name: for example, Sok Sam Bo. Sok is the last or family name; Sam Bo is the first or given name.

Sometimes Cambodians take their father's name as their last name. This happens usually in remote areas of Cambodia where an individual's birth has not been recorded. For example:

Father's name: Sok Chan
Son's name: Chan Trea
Sok: Father's last name
Chan: Father's first or given name

The son took his father's first name for his surname.

Informally a woman is called by her given name, and formally by her husband's name. For example, Miss Rith Bopha, married to Mr. Sok San, is informally called Bopha and formally called Mrs. Sok San.

CUSTOMS, TRADITIONS AND BELIEFS

Religion

Theravada Buddhism has been the official religion in Cambodia and is followed by nearly 85% of the population. Buddhism does not require a belief in God and is very compatible with other religious beliefs. Theoretically it requires that the followers take full responsibility for their own actions. Buddhism influences every aspect of life. The pagoda or temple is the center of the community in rural areas. In larger cities, due to the increasing influence of modern life, traditional practices have decreased or taken on new forms.

In some remote areas, Cambodians practice animism, a belief in supernatural beings, including spirits of ancestors and demons, as well as objects such as trees and stones. Such beliefs, however, are becoming less prominent as Buddhism and Western philosophy expand. Christianity is also found in Cambodia. In 1975, it was estimated that 30,000 Christians lived in Phnom Penh (the capital) alone.

Holidays and Celebrations

There are several religious holidays that allow every Buddhist to have time to prepare food and other offerings for a celebration at the pagoda in the presence of Buddhist monks.

The biggest Khmer holiday is New Year's, a three-day celebration beginning on April 13. It is a time for visiting relatives and friends, taking food to the temple, and attending religious ceremonies and classical dance performances.

The most important ceremony for Cambodians is the so-called "All Soul's Day," a day of prayer for the souls of those who have died. It is regularly celebrated on the 15th day of the 7th month (September) on the lunar calendar. Another important holiday is the anniversary of Buddha's birth, his subsequent enlightenment, and his death. This is celebrated May 18th.

Weddings are also important occasions and are celebrated with a morning religious ceremony followed by an afternoon party with large gatherings of family and friends and plenty of food.

Khmer Music

Music is part of daily Khmer life. From childhood, the Khmer people live with music. From boxing matches to weddings, there is always live music accompanying the event. Some forms

of music have been better preserved than others. The epic form in which singers are accompanied by a Chapei, a special guitar, is very popular with many Cambodians. Another popular musical form is lyrical, with singers of both sexes singing joyful, spiritual, or sentimental songs. The folk dance, Yikei, is also very popular, but the most popular musical form, and that which has shown the greatest longevity, is classical Khmer music known as Mahori.

Like Khmer architecture, sculpture, literature, or choreography, Khmer music is primarily characterized by its spiritual nature. It is not made for sensual purposes or to satisfy others but to purify the heart and elevate the mind.

Classical Dance

Khmer classical dance dates from the Angkor period. Dance is performed mostly by young girls and/or women, who represent legendary characters in a highly ritualistic style. In ancient times, the dance was done in honor of the temple gods, but today it serves a solely artistic purpose.

EDUCATION

The first education in Cambodia was provided by Buddhist monks, whose earliest schools were formed in the 13th century. Instruction included not only the basic principles of Buddhism but also literacy in Khmer. Public education began only in the last century. Until 1975, education was provided at three levels:

Level 1: elementary school through grade 6;
Level 2: lycée, a high school, through grade 13; and
Level 3: university-level studies.

Education was standardized throughout the country, to the extent that the same textbooks were used in all classes of a particular level or grade. Under the latest government, students have begun to follow the same daily schedule throughout the country.

Most Cambodians now complete elementary school. Many continue beyond that into college and may complete post-graduate studies.

FOOD AND EATING HABITS

Cambodians always include rice with their meals. Breakfast is served with pork, chicken, fish, or a light noodle soup made with chicken broth, steamed meat, and dumplings. Lunch is generally rice with a vegetable, meat, and sauce. Dinner is heavier and includes a soup and more vegetables.

Traditionally, hot drinks are served in the morning and cool drinks during the rest of the day. Iced tea with lemon as well as juices squeezed from fresh fruits are common. The meal is often followed by cool, refreshing desserts. Fresh fruits are a favorite.

Most Cambodians use spoons to eat, others use forks, and others, usually of Chinese descent, use chopsticks.

SOCIAL CUSTOMS

Many of the customs and practices of Cambodians differ from American ones. Cambodians greeting another person will place their hands together near their own face. The height of the hands is an indication of the esteem felt for the other person. When a family is greeted, the husband is addressed first, then the wife. Children are greeted in order of their age, and while they may greet guests when they first arrive, they then leave the adults alone and never interrupt adult conversation.

It is extremely insulting to touch a Cambodian's head, which is considered the most important part of the body (the place where the spirit resides). Feet, on the other hand, are the lowest part of the body in value; it is thus improper to point them at someone. It is also impolite to step over someone's feet or legs. Cambodian youth are comfortable with hugging or holding hands with someone of the same sex. This is considered a sign of friendship.

When passing in front of someone other than children or servants, Cambodians are expected to lower their bodies as a sign of respect. Their politeness sometimes makes them appear shy to Westerners. For example, invitations must be repeated to be seen as sincere. Similarly, indirectness seems much more polite to a Cambodian than direct confrontation.

Cambodians are accustomed to a much more leisurely pace than they find in America. Many of their practices may appear superstitious to Americans. For instance, they may not wish to be photographed with two other people because they believe that the number three is unlucky.

L A O S

GEOGRAPHY AND CLIMATE

Laos is a landlocked country situated south of China, north of Cambodia, east of Thailand and Burma, and west of Vietnam. It has an area of 91,000 square miles. The largest river in Laos is the Mekong. It enters Laos from the north and runs the length of the country. The soil of the Mekong River valley from the central part of Laos down to the south is very rich. The

northern and eastern parts of Laos are mountainous. The Annamite Mountains in the east serve as a buffer against any large storms or hurricanes from the China Sea. Other than occasional flooding of the Mekong River, the Lao people have never experienced a major natural disaster. Even these floods cause little damage or injury, because the valley people live in houses built on stilts.

The economy of Laos is based largely on agriculture, with rice being the most important product. Prior to the war, Laos' rice production was so extensive that much of it could be exported. Because of the lack of transportation and communication, economic development is limited. There are no railroads, and some of the highways are unusable several months of the year. Even the main waterway, the Mekong River, is interrupted by rapids at several points.

HISTORY

The Lao people moved from the Yunnan area of China and settled in the northern part of Laos in 658 A.D., eventually spreading throughout the present-day areas of Laos and Thailand. Many wars were fought among clans to gain domination. There were three major kingdoms in Laos by 1707. By 1779, the kingdoms were colonized by the King of Thailand. Many unsuccessful attempts by the Lao to free themselves from Thai domination followed. By 1893, France took control of Indochina and pressured the king of Thailand into relinquishing some of the Lao territory. A treaty was signed in 1907 that divided the Lao people into two nations, one under French control, the other under Thailand.

During the Second World War, the Japanese conquered Laos, pushing the French out of the country. Their rule was short-lived, however, as France regained control in 1946. This resulted in many Lao leaders fleeing to Thailand to create a "Free Movement." The Movement was successful in 1949, when Laos was given greater independence by France. Many members of the "Free Movement" then returned to Laos and participated in the formation of the government. Others, however, remained in Thailand and, led by Prince Souphanouvong, founded a movement in eastern Laos known as the "Pathet Lao."

Laos achieved full independence in 1954, but power struggles still continued. The Pathet Lao won a few seats in the National Assembly and was in charge of some ministries for a short period of time. Souphanouvong was subsequently arrested, but later escaped.

In 1962 a coalition government among three factions--leftist, rightist, and neutralist--was formed to demonstrate solidarity. This government was under the leadership of Prince Souvanna Phouma and received aid from the U.S. The support was phased out, however, in 1973 when an accord between the Commu-

nist Pathet Lao and the Royal Lao Government was reached. This resulted in Communist control of the country and the conditions that led to the current exodus of refugees from Laos. The Communist government proclaimed the new country as the Democratic Republic of Laos in December 1975.

The symbol of Laos is a three-headed elephant, with white parasol, on top of a five-step platform.

THE PEOPLE OF LAOS

Although Laos is a thinly populated country, there are many ethnic groups living within its borders. The lowland Lao who live along the rivers constitute approximately half the population and are the largest single group. Other ethnic groups, including the Hmong, Thais, and Mien live primarily in the highlands and mountains and often support themselves by slash-and-burn farming. Although the government has encouraged increased interdependence, these groups have remained autonomous. All have their own languages and cultures, so assimilation into the broader Lao culture has been slow. The fact that 80% of the people live in villages has enabled them to retain their traditional beliefs.

1. THE LAO

FAMILY LIFE

The family is the central social unit in Laos. Larger, extended families are common, averaging six to eight members. It is not unusual for four generations to live in one house, including distant relatives both by blood and marriage. Each member is expected to respect the needs of the others.

The man is the traditional head of the family. He makes critical decisions and is responsible for the general well-being of the household. Women, on the other hand, take care of cooking, household chores, and financial matters. Children, whose respect and obedience are demanded, commonly remain in their parents' home even after marriage.

Marriage

Usually a marriage must be approved by both parents, and it is not unusual for a couple to be married at the recommendation of their elders. The groom or his family must pay a dowry to the parents of the intended bride. The wedding celebration is traditionally held in the bride's home, and the expenses for the wedding are usually shared by both families. Though now a rare custom, a Lao man may have several wives. The first one is his official, legal wife, while subsequent wives have a secondary role. All the offspring are considered to be his legal chil-

dren. Because Lao refugees coming to the United States can only have one wife under U.S. law, those who have more than one wife are asked to keep one and divorce the others before coming to this country.

Childbirth

In the countryside, the Lao woman gives birth at home, assisted by her husband and a midwife. However, most women who live in towns or cities have their babies in a hospital or clinic.

A woman usually takes at least 30 days to recover from her first delivery and a shorter recovery period after subsequent births. At the end of this 30-day period, a ceremony is held for the mother and the baby. This ceremony, "Sou-Khouane," involves the calling of the souls to come and remain with the body, for it is believed that the souls may have been frightened away by the delivery of the child. The "Sou-Khouane" is a well-wishing ceremony for the mother and baby and is led by a "Moh-Phone," a master of ceremonies. After he recites the wishes he ties white strings on the wrists of the mother and baby. Afterwards, friends and relatives join the ceremony, which is usually followed by a feast.

Death and Funerals

Traditionally, burial is reserved for a person who has died of unnatural causes. Most people prefer cremation, their ashes being kept in a pagoda until a tower can be built for them. During the funeral preparations, the body is usually kept at home, for there are no funeral homes in Laos. Older people usually prefer to die at home. If they should die somewhere else, their bodies or ashes would be brought to their home to be cremated or buried in their hometown. Buddhist priests must be present at any funeral ceremony.

LANGUAGE

The Lao language is basically monosyllabic and tonal, but has extensively borrowed from Sanskrit and Pali, two languages of ancient India. In fact, most polysyllabic words relating to the government, courts, Buddhism, science, and philosophy are of Sanskrit or Pali origin. The writing system is an Indian-based alphabet and is written from left to right.

Names

Lao names are written in this way: Souksomboun Sayasithsena. Souksomboun is the first name and Sayasithsena is the last or family name. Most Lao names have a meaning, usually a positive

one: Souksomboun means "health and abundance"; Sayasithsena means "victory." Lao people have only first and last names. Middle names are rare. After marriage, a woman normally takes her husband's name. For example, if the husband's name is Souksomboun Sayasithsena, and the wife's name is Douangkeo Malaythong, the wife's name becomes Douangkeo Sayasithsena.

CUSTOMS, TRADITIONS, AND BELIEFS

Religion

The majority of Lao people are Buddhist, while other religious traditions, including Christianity, Islam, and Confucianism, are practiced by a very small minority. Buddhism has existed in Laos for several hundred years.

Buddhist monks have played the role of teachers, counselors, healers, and community leaders, in addition to teaching the Dharma and maintaining traditional functions in their pagodas. Boys and young men can become novice monks, and women can become nuns, but only men may assume the role of a monk.

Most Lao parents prefer having a son, because he can enter the monkhood and participate in the presentation and teaching of Buddhism. Before marriage, most Lao men are required to enter monkhood for at least a short period of time (2 to 3 weeks). This demonstrates gratitude to their parents for their upbringing and adds to their education.

Lao Buddhists in the U.S. feel that their spiritual needs are deprived if they don't have a pagoda or a Buddhist monk. Though the practice of Buddhism is usually left to the individual, there are many ceremonies (such as marriage) that require the presence of monks. This spiritual support is also important for them psychologically.

Holidays and Celebrations:
Lao New Year or "Pi Mai"

Of the many Buddhist holidays, the celebration of "Pi Mai," or Lao New Year is the most widespread and popular. It is based on the lunar calendar and usually takes place between April 12 and 15. It is connected with the beginning of spring and the start of the planting season. There is a feeling of rejoicing and rejuvenation apparent in the way the Lao celebrate their New Year.

On New Year's Day most Lao people clean the altars in their houses, including the statuettes of Buddha. They also thoroughly clean their houses and yards. Similar activities take place in the pagodas and temples. Buddhist monks bring down Buddha statuettes for the people to come with perfumed water to pour over them. While bathing the Buddha statuettes, the people

pray for their well-being and the prosperity of their loved ones and that this water will wash away their sins and misfortune. They then pour water on one another and wish each other a happy New Year. This event lasts one to two weeks, depending on the region. It is a time for young people to show respect to their elders by giving them a Baci, a well-wishing ceremony, in which the young ones ask for forgiveness for any wrongs they may have committed. In turn, the elders forgive them and wish them a happy New Year. Friends and acquaintances may also be included in this ceremony.

Lao Music and Crafts

Lao classical music and dances are very similar to those of the Thai and Cambodian people. Dance movements are stylized and highly symbolic. Folk music, also an essential part of Laotian life, forms an integral component of all festivals and ceremonies.

Craftsmanship is highly developed in Laos, particularly in the production of an infinite variety of objects for household and farm use. Luxury items of high quality, such as silver bowls, golden belts, and wood and ivory carvings are also made. Weaving is probably the most highly developed craft in Laos, practiced in every household (almost exclusively by women). Gold and silver threads are woven into cotton or silk articles that have beautiful and complex designs.

EDUCATION

In Laos, children go to public school when they are six years old. Kindergartens and pre-schools are usually private and expensive. Students must pass an exam before they can graduate from elementary school at the end of the 6th grade. Some students leave school to seek employment after passing this exam. After completion of the 10th grade, they must pass another exam. Again, many students leave school and seek employment, perhaps with the police or armed forces, while others continue into the 11th grade or seek a scholarship for study abroad. Upon completion of the 12th grade, students must pass the first half of the baccalaureate exam to enter the 13th grade and complete secondary school. Before 1975, most students who completed the 13th grade and passed the final baccalaureate exam were sent abroad for further education.

FOOD AND EATING HABITS

Because of the many ethnic groups in Laos, there is a wide variety of food available. Favorite foods include glutinous or sweet rice, Padek (a Lao-style fish sauce), hot peppers (espe-

cially fresh ones), and lemon grass. Most of these ingredients can be found in oriental grocery stores in America. Other foodstuffs that Laotians enjoy are beef or pork tripe, beef bile, and beef or deer digestive fluid (for bitter flavor). Lao people in the U.S. look for opportunities to hunt deer, or hope to find someone to slaughter cattle for them, because they prefer fresh to frozen meat. One typical Lao dish is "Lap," a chopped meat dish that is usually served rare or raw. Fresh vegetables are also popular.

In Laos, most families sit on the floor around a rattan dining table. Rice is usually eaten by hand, but spoons, forks, and chopsticks may also be used. Some people from the cities prefer using a Western-style dining table. The family does not start to eat until the head of the family gives the signal. "Grace" is said after the meal, but individually.

Lao people devote a great deal of time and effort to the preparation of food. For them, cooking is an art. Laotians stress the importance of meals and are well known for their hospitality. Anyone arriving at mealtime must be invited to share the meal. They always provide for extra guests when they cook, which is easily done because most dishes are served family style.

SOCIAL CUSTOMS

The Western habit of shaking hands between men is becoming common in Laos, although it is not a traditional form of greeting. Lao people do not typically shake hands with older people, unless the elder offers his hand first. Men do not shake hands with women; women do not shake hands at all. The usual form of greeting or leaving is the "wai," which consists of joining hands with open palms together, raising them from the chest or head, depending on the degree of respect one wishes to express (usually up to the chest for greeting and over the head when praying to God or Buddha).

Laotians never kiss as a form of greeting. In fact, it is shocking to most women to be kissed by a male or female in public.

2. THE HMONG

The Hmong have been called "Miao" for centuries by the Chinese and other Southeast Asians. They take offense at this name as it means "barbarian." Some Westerners have innocently adopted this term. The people themselves use the term "Hmong," which means "freeman."

HISTORY

In the early 19th century, 50,000 Hmong migrated from China to Northern Laos to find more land for farming and to escape hostile neighbors. The Hmong population in Laos had grown to

350,000 by the mid-1960s. Located near the border of North Vietnam, they have never had a peaceful life. Most of the Hmong men from 12 to 55 years old were recruited by the U.S. Central Intelligence Agency to fight the North Vietnamese and Laotian Communist forces in Laos in order to block North Vietnamese expansion into South Vietnam. When the Royal Lao government collapsed, they were forced to flee the country or risk being slaughtered because of their involvement in efforts to rescue American pilots who had been shot down over North Vietnam or in other American military operations over a 15-year period.

A few of the Hmong families were airlifted to safety in Thai camps, but thousands were abandoned and had to run for their lives through the jungle. Those who remained were sent to re-education camps, gassed, or killed.

During their 20-25 day walk from the hills of Laos to Thailand, many Hmong were assaulted, abused, or killed. They slipped into the Mekong River at night aboard logs, makeshift rafts, or even with lengths of bamboo underneath their arms like water wings to make their break to freedom. They crossed the river at a rate of 4,000 per month; hundreds drowned or were assaulted during the attempts. Once the survivors made it across the river, they were placed in jails or, if lucky, in Thai refugee camps.

The Three Tribes of Hmong

There are two major Hmong groups: the White Hmong (Hmoob dawb) and the Blue Hmong (Hmoob ntsuab). There is, moreover, a third group which is very small in number, the striped Hmong (Hmoob txaij). The most noticeable differences between the tribes are in dress. Blue Hmong women wear dark blue and white pleated skirts with embroidered borders and a long black apron that covers the front only. The White Hmong women usually wear black pants. The only time they wear their white skirts is during the New Year celebration.

The main differences between dress of the men of these two tribes are the longer jackets and the longer rise of the pants among the Blue Hmong. Shorter jackets, exposing the abdomen, and pants with a shorter rise are worn by the White Hmong men.

The Hmong are famous for their appliqué and reverse appliqué work. Small pieces of fabric are sewn on top of each other, and some are cut and folded back to reveal layers of other color underneath.

Most of the men like to hunt wild game, but do this more for sport than as a necessity. They specialize in blacksmithing, weaving, saddle-making, millstone-chipping, carpentry, and making and repairing guns.

FAMILY LIFE

A Hmong household consists of the eldest male, his wife or wives, children, unmarried brothers and sisters, and sometimes

grandchildren. The family is the primary institution of the society. Order and authority in the household are maintained by respect for age tempered by recognition of capacity. Younger brothers respect their older brothers, sons respect their fathers, and nephews respect their father's brothers in order of their age.

The Clan

The Hmong are intensely clannish people who put a great deal of trust in their leaders. Clans consist of those persons who share the same paternal ancestry. There are 21 different clans in the Hmong society. All those belonging to the same clan are considered brothers and sisters. Men remain members of the same clan all their lives, whereas women normally change from one clan to another when they marry. Admission to a clan can be by birth, marriage, or adoption.

Each clan is directed by a head who oversees all relations with other clans. The head of the clan "communicates" with deceased ancestors of clan members in specific rituals.

Marriage

Marriages, which are a form of social exchange, are the concern of the entire family, and, to a certain extent, of the clan groupings of which the families are a part. Marriage arrangements follow the pattern of authority and respect within the family. A father usually has the right to propose marriage for his sons, and to judge those marriages proposed by them or proposed by others for his daughters.

It is difficult to determine the average age of marriage in the Hmong society, but boys and girls usually marry between the ages of 14 and 18 years. One of the reasons for such early marriages is the need for more people to work in the fields and in the home. Men who delay marriage beyond this age may have doubts cast on their virility.

A price for the bride is usually arranged by both sides. "Buying a wife" does not indicate that she is considered a piece of property that can be bought and sold. The idea of paying for the bride is to assure the wife that she will be highly valued, and, hence, probably well treated by her husband's family.

A man can have more than one wife, generally for economic reasons. Unfortunately for the women, the second wife usually has less prestige than the first, and the senior wife often feels hurt by the competition of the younger woman for her husband's affection and attention.

Childbirth

If the baby is a male, the placenta, which may be requested in the U.S., is taken to be buried near the middle post in the

center of the house. A Hmong house is supported by five posts: one in each corner and one in the center. It is believed that when the male child grows up, he will be responsible for the house spirits. The middle post and the priest altar are the most important places in a Hmong house.

The mother has chicken and rice for about 30 days after giving birth, because it is believed that this will enable her to regain her strength quickly. Other food is not allowed to be eaten by the mother, because it is believed it would poison her. During this period, no pregnant woman is permitted to visit her.

Death and Funeral Customs

A person is believed to have three souls, which separate upon death. One is destined for heaven, or the "abode of the dead"; one remains in the grave; and one becomes re-embodied. The departing souls must be shown the right "roads" to reach heaven. The funeral ceremonies vary according to tribe or clan, but generally, a period of exorcising the evil spirits from the dead before burial is common and considered important.

When an old person dies, the corpse is kept inside the house for three to ten days, and in certain circumstances, even longer. The corpse must be kept in the house until the deceased's children and relatives arrive and until there is an auspicious day for burial. Even though that day may occur reasonably soon after the death, it may have to be bypassed if the coffin is not finished.

While the corpse is kept in the house, relatives and neighbors of the dead person come to visit and to comfort the inhabitants of the house. This also fulfills a social function for the relatives, who will exchange news about people and crops.

The corpse is usually buried in the afternoon. The Hmong believe that the spirit of the dead person will leave as the sun sets, so that the soul will not come back often to make a nuisance of itself. Any day within a year after the death, a ceremony must be held to release the soul of the dead person. The Hmong believe that if the ceremony is not held within this period, the soul may harm the family, because the person cannot be reborn.

LANGUAGE

The Hmong language is tonal and is related to Yao or Mien, with which it forms the Meo-Yao language family. The various dialects of the three tribes may be mutually intelligible or differ considerably.

Names

Three days after the delivery of a child, a name is chosen. The child will be addressed by its given name until he or she

can socialize. After that time, either the last or given name may be used in first position, depending on the individual's preference.

When a Hmong man becomes a father, a mature name ceremony will be held to give him a new name to indicate that he has reached a stage of life that entails more responsibility. This ceremony can be held any time after he has a child, depending on his wealth and on the arrangement with his in-laws.

Given name: Sao
Clan name: Thao
Possible mature name: Chu Sao Thao

When a Hmong woman becomes a mother, she may be addressed as Nia, mother, adding either her first child's name or her husband's name.

Full name: May Xee Vang
First child's name: Tou
Husband's name: Sue

Two possible names: Tou Nia (Tou's mother)
Nia Sue (Sue's wife)

Hmong women continue to think of themselves as members of their father's clan even after marriage. When asked for their family name in the U.S., Hmong women give their father's clan name, which can cause confusion.

CUSTOMS, TRADITIONS AND BELIEFS

Religion

Although many Hmong become Christians or Buddhists, some retain the Chinese religious customs that they had adopted before coming to Laos. The Hmong believe in many supernatural beings: gods, spirits of places, household spirits, malicious spirits, and spirits of the dead. They also believe that men and all living things have souls that return to an afterworld when they die and there await reincarnation. The beliefs and ritual practices of the the various clans are generally the same, but subclans within a clan differ in the details of their beliefs and practices. Supernatural beings are involved in every aspect of Hmong life.

Hmong animism has much ritualism, though actual beliefs are limited to that of the existence of good and evil spirits and the "three souls" concept. They do not actually worship their dead ancestors or any divine beings and have no temples or images. They believe that all spirits and souls have the same sort of "life" as human beings, and must eat and drink in order

to maintain their lives. Whenever the spirits and souls are hungry, they may cause human beings to become ill. So, in order to keep themselves healthy and prosperous, the Hmong have to work hard to earn money or food sufficient not only for themselves and their dependents but also for the spirits and souls.

Holidays and Celebrations

The Hmong wear their ritual clothing only during the New Year's celebration. Traditionally, Hmong do not have weekends, vacation time, or days off, and the only holiday they celebrate is the New Year. The Hmong have many kinds of ceremonies, such as birth and death ceremonies, protection ceremonies, curing ceremonies, and agricultural ceremonies, but the New Year is the most important. This ceremony usually starts in December when the moon is darkest. The ceremony is held to thank all the gods and ancestors who have helped them throughout the year. During this period, all the spirits and gods and ancestors must be called upon to attend the ceremony. All the people should be at home. Their souls--which may have wandered--must be called back to stay in their bodies. Pigs and chickens must be killed as an offering to those spirits, so that during the coming year the people can receive, many times over, what they have given the spirits.

On the last day of the New Year's celebration, every household lights joss sticks to inform the spirits that the ceremony is over and to ask them to to bring good fortune to their lives. Then they return to work.

EDUCATION

Most Hmong are unable to read or write in any language. They teach their children orally. They count days, months, and years by marking dashes on the walls or by cutting small marks on pieces of wood. They did not have access to Lao schools until the 1960s, when they were forced to move to the lowlands from the mountains, where there were no schools, newspapers, books, or signs. Even then, few had the opportunity to learn written Hmong or Lao during the turbulence of the war years. Education for the Hmong in Laos has been very limited, except for some young boys and girls of wealthy families who had been sent away to schools in large towns and cities.

The level of formal education for Hmong resettled in the U.S. is likely to be very low. Those who have attended school for any length of time should be able to read and write Hmong using the Roman alphabet. Since they are coming to a country where there are many kinds of educational opportunities, they are eager to go to school, for the Hmong believe that education can bring a better future. But because of the language barrier, many cultural gaps, and general lack of formal education, the

Hmong may face traumatic experiences in adjusting to our unfamiliar culture, and in achieving social and economic self-sufficiency.

FOOD AND EATING HABITS

Hmong usually eat three meals a day. Breakfast consists of a light soup with rice. Soup (pumpkin, vegetable, chicken, and pork), non-glutinous rice, fried meat, steamed meat (chicken, pork, and beef) are served for lunch before noon. Their dinner, which is served late in the evening, usually consists of the same food as their lunch.

When there are guests at any time of the day, they are offered something to eat, even if the host just ate. Hmong would not visit friends or relatives at mealtime. If the guests come at mealtime, they will be invited to join the host. They will try to refuse the offer, even if they haven't eaten.

At mealtime, spoons and forks may be distributed to everyone. Most Hmong, except those who belong to the wealthy families, cannot afford to buy enough plates for the members of the family. Traditionally, foods are placed in the middle of the dining table and members of the family share forks and spoons. Using the hands to dip into the soup to pick up pieces of meat is considered impolite.

SOCIAL CUSTOMS

The Hmong are a happy people at festivities or events that call for social gatherings. The men may become quite noisy and obnoxious when drunk. Most women will hide and recover quietly if they have had too much to drink. The children play games chasing each other, and the older teenagers will spend time courting, singing lovesongs, and playing reed pipes.

A Hmong does not court his girlfriend in her house. It is considered an insult to the girl's parents. Furthermore, it is thought that the spirits in the house do not approve of such behavior from young unmarried couples.

The Hmong are usually very hospitable people. They will not hesitate to bring out the whiskey, which has been fermenting for months, or to stay and visit until late into the night. Women almost never participate in such social visits with strangers. They retire early, since they must get up long before daybreak to begin their numerous daily chores.

3. THE MIEN

Originating in central China about 2,500-3,000 years ago, the Mien were originally related to the Hmong ethnic group. Ancient Chinese historical records mention the Mien (who were called "Yao") as early as 1,500 B.C.

HISTORY

Centuries of steady encroachment on their territories by expanding Chinese populations forced Mien clans into mountain areas and southward. Their movements brought some groups into northern Vietnam, Laos, and Thailand, but major population centers still remain in the Kwangtung and Kwangsi provinces of South China. Total numbers are not known, but estimates have been as high as 2 or 3 million. Perhaps 200,000 were located in Vietnam prior to World War II, while 30,000 or more have been in Laos and 20,000 in Thailand. The Mien refugees in the United States fled Laos in 1975, when the Communist government came into power there. These Mien had been closely associated with U.S. government operations in Laos prior to that time. Since their resettlement in 1976, their relatives continue to join them in the United States.

FAMILY LIFE

Marriage

Marriages are arranged by parents, although the wishes of the young people are usually considered. Divorce is rare. Fathers and older brothers make the initial arrangements, determine if the couple's horoscopes are compatible, agree on a bride price, and set the date for the wedding. The bride will be ritually incorporated into her husband's family lineage, although she does not lose her clan name. The Mien woman often controls the family budget and is active in small business ventures. Her costume is unique and regal, with beautiful cross-stitch patterns covering her dark blue trousers and red wool fringe displayed on her long, dark blue coat. She is responsible for making all her family's clothing.

Childbirth

The expectant mother does not talk of being pregnant, as it is important to conceal the matter from ever-hovering evil spirits. A mother may be ill at ease if outsiders compliment her "pretty child," because she fears that spirits may harm the child.

The grandmother is usually in attendance at the birth and is known as the "mother" in the home. The baby's mother is called by a term meaning "elder sister, one who nourishes and cares for" the child. The new mother remains at home and refrains from eating certain types of food for the first month after delivery.

LANGUAGE

The Mien language has 6 tones, 33 consonants and 9 vowels. It is only in recent years that the language has been reduced to written form--using either the Thai or Roman alphabets.

Traditional literature is a "ritual language" written in ancient Chinese. Handsewn booklets contain the rituals and lyrics of Mien history and traditions. A few men in each lineage can read the books and chant the lyrics--a popular form of entertainment. The ideal education for a son is the mastery of basic Chinese characters used in ritual and genealogical records.

Names

Mien call themselves "the twelve clans," although there are actually many more than that. Families from many of those clans now reside in the U.S.

Because the Thai language uses a prefix, sae, before saying Chinese, Hmong, or Mien clan names, sae has slipped into recorded Mien names: sae Chao, sae Lee, sae Phan.

Children are given numbers at birth, along with their fathers' individual names. Chinese numbers are used for sons, Mien numbers for daughters. Fay Ching, for example, is "fourth daughter of Mr. Ching." Sometimes a child is named for something that takes place at the time of his or her birth. Sons are later given a "generation" name, as well as an "individual" name, which later becomes his children's family name.

CUSTOMS, TRADITIONS, AND BELIEFS

Religion

Mien practice animism, with a host of gods and nature spirits. Ancestor spirit rituals are central to Mien philosophy. The well-being of the living and the dead are interdependent.

Funerals are important, especially for adults. White is a mourning color, and a son will show his respect by wearing a white armband or white clothing as he functions in the position of "chief mourner." The ritual ceremonies are essential to show loyalty and honor for the deceased and to give the soul a good "send-off" to the spirit world.

EDUCATION

The majority of Mien are illiterate in their own language. In recent years some young people have enrolled in Lao schools, so a segment of youth can read and write Lao to some degree.

FOOD AND EATING HABITS

The Mien diet comprises rice, green vegetables or mustard greens, some red peppers, squash, and bamboo shoots, depending on the season. Pork and chicken are used mainly at festival times and for guests.

4. THE TAI-DAM

The Tai Dam are a relatively small ethnic group that most recently lived in Vientiane. They fled to Thai refugee camps, from which many were resettled in the U.S. Tai Dam continue to come into this country to be reunited with their relatives.

HISTORY

The Tai Dam originally lived in Vietnam and have always maintained their own cultural characteristics. They even had their own government for a short period of time in the early 1950s, but the growth of Communism in Vietnam forced them to seek asylum in Laos.

Welcomed in Laos, the Tai Dam successfully resettled in that country, even becoming eligible for citizenship. A period of peace and well-being followed until 1975, when Laos came under Communist control. This resulted in repression of the Tai Dam, based largely on their having fought the Communists in both Laos and Vietnam. No longer recognized as citizens of Laos, the Tai Dam had no legal protection. As a result, there has been a steady movement of Tai Dam across the Mekong River, searching for sanctuary in Thailand and eventual resettlement in another country.

FAMILY LIFE

Family life is characterized by the size and closeness of the families. The extended family is very important to the Tai Dam, and it is not unusual for more "distant" relatives (by American standards) to live together.

Great respect is accorded the elders, and children are expected to be obedient and well behaved.

CUSTOMS, TRADITIONS, AND BELIEFS

Like other refugees from Southeast Asia, the Tai Dam live primarily on rice. They also eat fresh vegetables and fruit. Protein sources include fish and chicken and, occasionally, meat. A variety of spices are used, including fresh ginger root, garlic, fresh coriander, mint, and chili pepper.

While some of the Tai Dam are practicing Christians as a result of past missionary efforts, most of them are Buddhists and animists. Man is generally seen as being a part of nature. This results, perhaps, from their agrarian past and the influence of the areas in which they have lived.

5. THE LAO-THEUNG

Another ethnic group found in Laos is the Lao-theung, with a population of approximately 700,000 in the mountainous areas of Laos and in southern Thailand. There are approximately 700 Lao-theung in the U.S., mostly in the Stockton, California area, although some have also settled in Arkansas.

Though the Lao-theung speak Lao and are processed as Lao refugees, they identify culturally more closely with the Hmong, as they share a history of rice farming in mountainous areas. Additionally, the Lao-theung were animists until 1960, when most were converted to Christianity. As with many other ethnic groups, they became involved in the military struggles that ultimately forced them out of their homeland.

V I E T N A M

GEOGRAPHY AND CLIMATE

The shape of Vietnam has often been described as a bamboo pole balancing a basket of rice at each end. The rice baskets represent the rich alluvial deltas of the Red River in the north and the Mekong River in the south; the pole is the narrow mountain range connecting them. This "balcony on the Pacific," as earlier European explorers used to call it, is part of the underbelly of the Asian continent. Long and narrow, it curves down in a rough S-shape for 1,200 miles from China in the north, pinches at the center to less than 50 miles, and broadens southwestward into the Gulf of Siam. Land area totals 127,000 square miles, about the size of the state of New Mexico.

The climate is tropical. From mid-September to March, airstreams from the north bring cool and gentle rains along the whole east coast, and dry sunny weather to the southern plains. From June to September, winds from the south bring tropical warmth and high humidity to the whole region. The summer brings the highest rainfall to all regions. Damaging typhoons sweep across the Vietnam coast irregularly between July and November, when very heavy rain occurs.

Vietnam is a predominantly agricultural country, with an estimated 80% of the population (1979 estimates: 53 million) farmers. A very small percentage (2%) includes tribespeople inhabiting the northern and central highlands, with distinctive languages and customs. Also, there are about 1 million Vietnamese of Chinese origin concentrated in the trading centers all over the country, and roughly 500,000 Vietnamese of Khmer origin living in the Mekong delta.

HISTORY

The ethnic Vietnamese are believed to be mainly descendants of a Mongoloid race who spread southward through the Red River

delta. The Chinese conquered the area in the 2nd century B.C. and ruled there for 1,000 years.

After many attempted revolts against China failed during that long period of domination, the Vietnamese finally succeeded in regaining independence and founded the first national dynasty in 938 A.D. Subsequent invasions from the north were all repelled, including the major one by the powerful Mongols in the late 13th century. In the 15th century, the Chinese tried again to re-establish their rule but were defeated by the Le family after ten years of war.

Vietnam's sovereignty ended with the advent of French colonization, which was achieved in 1883 and lasted for about 60 years. In 1940, the Japanese entered Vietnam with the consent of the Vichy government. In March 1945, Japan overthrew the French authorities and granted independence to Vietnam under Emperor Bao Dai, the last ruler of the Nguyen dynasty. In August 1945, only a few days after Japan surrendered to the Allies, Bao Dai handed over the imperial seal to Ho Chi Minh, who declared independence in September 1945. Negotiations with the French to implement this independence failed, and the French-Indochina War began. It ended in 1954 at the battle of Dien Bien Phu, after eight years of enormous casualties. The 1954 Geneva Accord divided Vietnam at the 17th parallel, placing the North under Ho Chi Minh and the South under ex-Emperor Bao Dai, now chief of state, who lost control in a referendum to his prime minister, Ngo Dinh Diem.

After a few years of relative peace, the early 1960s were marked by a steadily increasing penetration of South Vietnam by Vietnamese Communist guerillas known as the Viet Cong. Beginning in early 1965, the pace of the war accelerated sharply. From being largely supportive and advisory, the U.S. role increasingly became one of active combat, with U.S. troops engaging in operations designed to search out and destroy the guerillas. During this period, the internal political situation in South Vietnam was in turmoil. After the coup d'état in November 1963, in the course of which President Ngo Dinh Diem was killed, rule was taken over by successive military regimes. Corruption was a constant problem, and the political unrest fueled Viet Cong efforts. Finally, after persistent peace talks and negotiations, a peace agreement was signed in Paris in January 1973.

The peace agreement was intended to bring about a cease-fire throughout the country, the beginning of negotiations between the two Vietnams toward a political settlement, and the withdrawal of foreign military forces. All U.S. forces were withdrawn within the stipulated 60-day period. While South Vietnam lost the vital support of the U.S. and had too little time to consolidate its own strength, North Vietnam continued a massive infiltration of troops and military supplies. As a result, the defense system in the south disintegrated rapidly, and Saigon

finally fell into Communist hands on April 30, 1975, causing a massive and chaotic evacuation of at least 100,000 vulnerable people in only a few days.

THE PEOPLE OF VIETNAM

About 85 percent of Vietnam's population is ethnically Vietnamese. The remaining 15 percent includes three principal minority groups:

Chinese. The ethnic Chinese population is estimated at about 1 million, nearly all of whom have adopted Vietnamese nationality. Most, however, faithfully observe Chinese customs and traditions. Essentially merchants and trade middlemen, they usually group themselves into highly organized economic colonies in the urban areas, and play an important role in the country's economy.

Montagnards. This second largest minority group lives in the mountains of north and central Vietnam. They total about 1 million and include more than 30 tribes, representing numerous ethnic, social, language, and cultural patterns.

Khmer. The Khmer population is estimated at about 500,000, clustered in the Mekong delta area. They retain their own language and religion, although a considerable number have adopted Vietnamese nationality, intermarried, and share Vietnamese religion and customs.

1. THE VIETNAMESE

FAMILY LIFE

The family represents the chief source of social identity for the individual. Members of the same household live together, work together, and, on frequent occasions, meet together with a wider circle of kinsmen for marriages, funerals, lunar New Year celebrations, and rituals marking the anniversaries of an ancestor's death. A man looks first to his family for help and counsel in times of personal crisis.

The Vietnamese family structure is paternal. A married woman joins the family of her husband, and, after her death, it is in his family that her soul is venerated. Filial piety is considered one of the most important duties of a person. The traditional Vietnamese household consists of three generations: usually a senior couple, a married son with his wife and children, and the senior couple's unmarried children.

LANGUAGE

Vietnamese is the official and predominant language of Vietnam. It is basically monosyllabic. It has six tones, which give it a sing-song effect. The three main dialects of Vietnam,

which correspond to the country's geographic regions--north, central, and south--are about as different from one another as the northeastern, midwestern, and southern dialects of American English. They are characterized by small differences of pronunciation and vocabulary.

Early in the 20th century, Vietnam adopted a modified Roman alphabet to replace the old writing system adapted from Chinese characters. Since Vietnamese is a tonal language, the romanized writing uses diacritical marks with vowels to indicate the appropriate tone. This new writing system has greatly facilitated teaching the language. A Vietnamese child of school age takes from three to six months to learn how to read and write his or her own language, while learning Chinese characters requires several years of study.

The French language was used in government administration and education from 1904 to 1945, when Vietnam proclaimed its independence. French was taught as a foreign language, but with the American involvement in the late 1960s, the use of English increased and eventually took precedence over the French language.

Names

Vietnamese names are written in reverse order of American names: family name, middle name, personal name.

The family name is placed first to emphasize a persons's roots. There are about 300 family names for a total population of 50 million people. The most common family name is Nguyen, which is used by at least 50 percent of the population.

The middle name may indicate the sex of a person (Van for a male, Thi for a female), may be part of the family name, or may be merely ornamental.

The personal name often has a meaning that represents some precious object, a good quality, or a moral virtue.

A Vietnamese is addressed and referred to by his personal name. For example: Nguyen Van Hai--Hai being his personal name--would be called Mr. Hai.

The Vietnamese woman, upon marriage, still keeps her maiden name. However, if she married Mr. Nguyen Van Hai, she would usually be called Mrs. Hai, using her husband's given name.

The situation regarding names is further complicated by the fact that some Vietnamese refugees have adopted the American custom just to avoid confusion and inconvenience in their new life.

CUSTOMS, TRADITIONS, AND BELIEFS

Religion

Although the majority of the population are Buddhists, they may also be Confucianists and Taoists. The Taoist metaphysical

concept of harmony, the Confucian ethical and social principles, and the Buddhist theory of reincarnation and act retribution have been blended together into a form of philosophy and religion known as "The Three Teachings." These constitute the foundation of all traditions, customs, and manners of the Vietnamese people.

Christianity, mainly Roman Catholicism, also has a place in Vietnam. For many decades, Christmas has been observed as a national holiday, and non-Catholic families in increasing numbers have participated in Christmas celebrations from a non-religious point of view. However, many Vietnamese Catholics maintain traditional religious practices, such as ancestor and spirit worship.

Holidays and Celebrations

A few official holidays follow the Western-style calendar and have fixed dates. However, the traditional and religious holidays are determined by the lunar calendar, and their dates change each year.

The most important and picturesque feast of the year is Tet or Lunar New Year, which generally occurs in the month of February. It is a family reunion, a spring festival, and a national holiday. Since Vietnamese do not celebrate each individual's birthday, Tet is also everyone's birthday, because everyone is one year older on Tet. This is a time to pay homage to ancestors, visit family and friends, observe traditional rituals, and, of course, to celebrate. Tet is also the time to correct faults, forget past mistakes, pardon others for their offenses, and pay debts. For this occasion, houses are especially decorated with flowering branches. Tet is usually celebrated for three days, although there is only one official holiday.

EDUCATION

To the Vietnamese, education has always been extremely important, and educated people traditionally have been reserved an honored place in society. Vietnam had a national education system that was entirely under the control of the Department of National Education. The Department regulated the schools, from the recruitment and placement of teaching staff to the determination and implementation of curriculum.

In principle, education in Vietnam was free and mandatory for all children from age six through the first five primary grades. Elementary schools offered a general program that was at once terminal in nature but also prepared the pupil for secondary education. The class was teacher-oriented, and the curricula were geared toward memorization and repetition. Respect for the teacher as a symbol of learning and culture was profound. Based largely on the old Chinese and French systems, education was by observation rather than by experimentation.

After the primary years, the child entered a secondary school, either studying vocational arts or the humanities and science. The secondary years were divided into two cycles: the first cycle running for four years, and the second for three. Essentially, the second cycle intensified and broadened the student's knowledge of work covered in the first cycle.

Within the academic branch, mathematics, literature, philosophy, biology, chemistry, physics, French, and English were important areas of study. Using the lecture method developed in Europe, the students were expected to memorize the subject matter, rather than engage in critical study. The elective system, as used in the U.S., was unknown to Vietnamese students. As a result, they may find the American educational system bewildering because of its mode of learning and its freedom to choose subject matter in the higher grades.

FOOD AND EATING HABITS

The basic food in Vietnam is rice, supplemented by vegetables, eggs, and small amounts of meat and fish. Although somewhat similar to the Chinese, Vietnamese cuisine uses less fat or oil for cooking. Vietnamese are fond of fruits--bananas, mangos, papayas, oranges, coconuts, pineapple. They use chopsticks and small bowls for eating. "Nuoc Mam," or fish sauce, is a principal ingredient in almost every Vietnamese dish.

The Vietnamese are used to very little milk and milk products in their diet, and, like many Orientals, are not equipped genetically with the enzymes needed to properly digest dairy foods. Their favorite drink is tea, usually served hot, without sugar, milk, or lemon.

The Vietnamese are used to having three meals a day: a light breakfast, a large lunch, and dinner.

SOCIAL CUSTOMS

Vietnamese show great respect to elders, superiors, and strangers. To welcome them, they join both hands against their chest. Shaking hands has become familiar with people living in the cities but has not been adopted by the villagers. Vietnamese women, even the educated, seldom shake hands with each other or with men. A smile and a nod of the head would suffice to express a warm greeting. However, they may willingly shake hands with Westerners to avoid embarrassment for both parties.

Hugging between very close friends or relatives may be seen in some cases, but public kissing is not acceptable. Signs of explicit affection are shown strictly in private.

Beckoning with a finger up is considered a sign of contempt that is used only toward an animal or a child. Between two equal people, it is a provocation. Therefore, if one must beckon to another, the palm of the hand is placed downward with a slight flutter of the fingers.

Because of their traditional sense of propriety, Vietnamese make every effort to maintain peace and harmony in communicating with others. A favorite motto in Vietnamese education is "Propriety comes first, knowledge second." As a result, Vietnamese tend to be excessively polite and delicate in dealing with strangers and respectable people. Frankness and outspoken expressions usually are considered rude, and true feelings are often veiled or communicated in an indirect manner. This often is a source of misunderstandings between Vietnamese and speakers of other languages.

Thus, Vietnamese may just smile when they do not understand you, or when they disagree but do not want to contradict you. You may even hear them say "yes" when they actually mean "no." In this case, their "yes" only conveys this idea: "O.K., I hear you," or "Yes, I see what you mean." If you insist on having them confirm their negative statement, then you may get an even more puzzling answer: "Yes...No." "Yes" is a polite term that usually precedes any statement to show that a person is paying attention to another in a conversation. It has nothing to do with the statement, whether affirmative or negative, that follows the first "yes."

For example, when a person is asked, "Are you hungry?" the answer may be, "Yes, yes," which means "Yes, I am hungry" (in Vietnamese: Da, co); or it may be, "Yes, no," (in Vietnamese, Da, khong), which means "Yes, I hear you (I am listening to you), I am not hungry."

Most often, "yes" is used to express an agreement with a negative question, which may be very confusing to Americans. For instance, in answer to the question "Aren't you hungry?" any Vietnamese who is not accustomed to the American way would say, "Yes," which means "Yes, you are right. I am not hungry."

2. THE ETHNIC CHINESE

The ethnic Chinese in Cambodia, Laos, and Vietnam are mostly descendants of migrants from the coastal provinces of Fukien and Kwangtung (Canton) on the Chinese mainland. For many years China experienced political turmoil, internal unrest, and political pressure. Because of trading and business opportunities, the Southeast Asian countries became a favored region for migration. As a result, there is a large population of ethnic Chinese in Vietnam as well as a sizeable minority in Cambodia and Laos. Nearly all of them have adopted Cambodian, Laotian, and Vietnamese nationalities.

Ethnic Chinese in these countries form less than 5 percent of the populations, but their concentration in urban areas makes them a very conspicuous minority. Furthermore, because they engage primarily in commercial pursuits and tend to be successful in business, their economic influence is greater than their numbers.

HISTORY

After the fall of Cambodia, Vietnam, and Laos to Communism, the Chinese were victims of worse treatment than the natives of the individual countries. This is apparent in the case of the ethnic Chinese in Vietnam. After the Communist takeover in April 1975, Sino-Vietnamese diplomatic relations became extremely poor. As a result, the Chinese in Vietnam became the target of purges due to economic nationalism as well as political motivations. The campaign reached a climax in July 1978, causing the greatest Chinese refugee exodus from Vietnam since 1975. Over 200,000 Chinese sought their way back to China through Hanoi, while hundreds of thousands of others fled Vietnam in boats, flooding the refugee camps in Southeast Asia. Many did not survive the trip to the country of first asylum.

The Chinese are known to be astute, hardworking, and frugal people. They are mild in character. Usually, they are proud and self-reliant. They are also famous for their flexibility, adaptability, and hospitable nature. They are also well known for their long history, their culture, and their art. Chinese painting and calligraphy are unique and of exceptional quality. Chinese opera is an impressive spectacle. Kung Fu and other martial arts are known all over the world.

FAMILY LIFE

A Chinese family is a tightly-knit group, and there is power in its unity. No matter what the size of the family, there is a strong bond between the nuclear family (parents and children) and the extended family (grandparents, uncles, aunts, and cousins).

The Chinese believe in the saying "Blood is thicker than water." In times of need, a relative, whether close or distant, is supposed to be of help. The relationship among members of the family is close and emotional. Sometimes family members have close financial ties as well. Holidays are very important family occasions. Respect and priority are given to the eldest and most important family members.

Marriage

In the past, marriages were arranged and supervised by parents and elders, whose authority was not contested. Marriage was an event that involved the welfare of the entire family.

Nowadays, young people have more to say in selecting their spouses. It is still not uncommon, however, to see a few cases where parents and elders exert a great deal of influence upon their children's choices. Males and females with the same family surname never intermarry. Cousins who do not have the same ancestral names may intermarry.

Childbirth

The birth of a child is considered a fortunate and happy event by the family, particularly the elder members. Traditionally, sons are preferred to daughters. Friends and relatives will come and visit the family with presents, best wishes, blessings, and "lucky money" in a small packet for the newborn. Usually, the family has something to give in return. (It is popular Chinese etiquette to return one gift with another.) Sometimes a feast or party is given in honor of the baby at the age of one month. Joss sticks, or incense, are burned as a form of offering and homage paid to gods and ancestors, as well as to the spiritual "mother" who has been protecting the baby since its birth.

Chicken, pork, fruit, and white wine are used as offerings on such occasions.

Death Rituals

The death of a family member is as important as a birth. If the oldest family member dies, all other young members of the same family are supposed to come home to pay tribute to the deceased, no matter where they are. Condolences are sent by friends and relatives to the survivors. Buddhist or Taoist rituals are performed to pacify the soul of the dead and to assure that they resettle peacefully and happily during the transition period before the soul can be reborn again. White dress is usually worn at the ceremonies. After the burial of the dead, a black patch or armband is usually worn by members of the family for a period of one month to a year. During this time, they are discouraged from enjoying themselves--going to movies, theaters, nightclubs, or parties or to such celebrations as weddings.

LANGUAGE

There is considerable diversity in dialects among the ethnic Chinese as well as some variety in customs. Five speech or dialect groups are of major importance in Southeast Asian Chinese communities:

Hokkien (Fukien): Originating from the vicinity of Amoy in Fukien province, the Hokkien comprise only 8 percent of the Chinese population in South Vietnam.

Teochiu (Taechew): Migrating basically from Swatow and around Kwangtung province, they account for 75% of the Chinese in Cambodia, a large group in Laos, and the second largest in Vietnam. Their language closely resembles Hokkien.

Hakkas (Khes): Speaking the second most widespread dialect of Kwangtung, these people first migrated southward within China and later continued on to Southeast Asia. (The name Hakka means "guests.")

Cantonese: This speech group came from around the city of Canton and is the largest of the Chinese population in Vietnam.

Hainanese: Immigrants from the island of Hainan in Kwangtung province, these people were originally from the south of Fukien. The old dialect has peculiarities that separate it from the others.

The speech group distinctions have gradually become less important as a result of the popularization of the Chinese national language (Kuo Yu or Mandarin) and more unified instruction in modern Chinese-style schools. Nevertheless, their influence is still evident in occupational specialization, social interaction (including intermarriage), and settlement patterns.

People of the same dialect are close, and members of the same clan interact easily with one another. They help each other socially and financially, cooperating closely in business as if they were a large family.

Names

Chinese names are composed of two, three, or sometimes four characters. The order of Chinese written names is the reverse of the American order: family name, given names. (The Chinese usually do not have middle names; their given name may be two characters.)

There are hundreds of major Chinese family names that are usually of one character; however, there are a few combined family names that are composed of two characters.

Traditionally, Chinese believe that naming a newborn baby has an effect on success or failure in the baby's life. Parents are very concerned about the prosperity and happiness of a child's life. Therefore, a name is very carefully chosen by the parents, respected individuals in the family, or sometimes even a fortune teller.

Due to the different political and geographical regions where the ethnic Chinese live, most of them have adopted the nationalities and names of the countries in which they live. Their names on paper may be a direct translation of Chinese into the native language, or a new native name. Therefore, it is sometimes difficult to distinguish them by looking at the names on their legal papers. The name may be Laotian, Cambodian, or Vietnamese. Many, however, still attempt to preserve their Chinese names. Most of the ethnic Chinese who have had a chance to get a Chinese education keep their Chinese names.

Chinese tend to employ formality and respect when dealing with others. For this reason, they like to put an appropriate title in front of someone's name.

CUSTOMS, TRADITIONS, AND BELIEFS

The Sino-Confucian tradition, with its emphasis on morality and ethics, propriety, close family ties, and respect for elders

and authority, is strong among the Chinese and the Chinese-educated. Because of these predominant traditions, ethnic Chinese are essentially conservative. The introduction of Western culture in the late 17th century brought some modern concepts and values into Chinese life, but not many people adopted them fully.

Because of their dedicated efforts throughout the years and the size of their population, the Chinese have preserved their culture, traditions, and language. In urban and suburban areas in Indochina as well as in a few urban areas in North America, Chinese schools are maintained, Chinese festivals and rituals of marriage and death are observed, and newspapers and broadcasts in Chinese are available.

Religion

Confucianism, Buddhism, and Taoism are the religions usually practiced by the Chinese. Other religions, such as Christianity or Judaism, may also be practiced. In addition to these religions, the Chinese may also believe in ancestor worship and material offerings (food and symbolic money) and spiritual reverence to certain gods or objects.

In Chinese society, people believe in what they feel is most favorable to them. Belief in one religion or way of life does not mean that others are rejected. This outlook enables a person not only to believe in more than one god, but it also emphasizes the coexistence of all supernatural beings. The usual aim of a worshipper is to establish a harmonious relationship with all spiritual forces and to offend none of them.

The Chinese believer resorts to prayer for a specific purpose as it is needed. Although he asks favors of gods, it is not necessary for him to worship at the temple once a week. Consequently, as a person's activities expand and his purposes multiply, his gods may become more numerous. Polytheism--belief in more than one deity--is thus accepted and even preferred by most of the ethnic Chinese.

There are many Chinese temples dedicated to the worship of many popular gods or deities not directly connected with either Taoism or Buddhism. It is inaccurate to describe these Chinese groups--as social scientists, historians, and foreigners have done--as Buddhists, Taoists, Confucianists, or ancestor worshippers in the same sense that Americans, for example, call themselves Protestants or Catholics.

The Chinese believe in a wide variety of rewards and punishments that the gods decree and place upon human beings in this world or the next. In a way of life that values mutual dependence, the individual never enjoys the sweets of life or drinks its bitter dregs alone. Those who have done well may be reaping the fruits of their own previous life of virtue or the blameless career of their parents or remote ancestors, just as those who

are in adverse circumstances may be paying either for their own crimes and sins or for those their ancestors once committed.

Ancestor worship is fundamental to Chinese religious belief. They believe that presenting material offerings, such as burning incense and even make-believe money or paper clothing, to their ancestors will prevent those ancestors from degenerating into spiritual vagabonds. Their present lot may be improved by the spiritual efforts of their departed ancestors. The spiritual welfare or misery of departed ancestry may likewise be increased or reduced by the worldly actions of the living descendants. It is important, then, in the Chinese family not only to care for older persons who are still living, but also for those who are deceased. For this reason, in the Chinese home there may be an altar or place set aside for remembering and caring for deceased family members as well as for worshipping gods.

Holidays and Celebrations

The Chinese New Year, which is also observed by the Vietnamese, marks the beginning of the lunar year. It usually falls in late January or early February. Each Chinese lunar new year is named after one of the 12 animal symbols of the Zodiac: Rat, Ox, Tiger, Hare, Dragon, Snake, Horse, Sheep, Monkey, Rooster, Dog, and Pig.

On the Chinese New Year, most people take off from work to celebrate. People believe that they should have a long vacation after a hard year's work. Special foods are prepared and placed on ancestral altars before which members of the extended family come and take turns to thank their ancestors for their own existence. Relatives, friends, and neighbors must bow and congratulate one another on being a year older. Presents and good wishes are exchanged. Red packets containing cash are given by parents and elders to unmarried children as lucky money. It is also a time when hospitality and friendship must be offered, and a time for family reunions.

In addition to the New Year's festival, there are other kinds of festivals all year round in honor of gods, goddesses, sages, and famous people in ancient history.

EDUCATION

Since education has been the foundation of Chinese civilization for centuries, it was natural enough that Chinese immigrants developed and maintained their own primary schools. The different dialect groups were unable to understand each other, so separate schools were needed.

The teaching of Mandarin (Kuo-Yu) in school gave a common language to all groups and helped to preserve their Chinese culture. In almost all countries, the Chinese also set up high schools where permitted. In fact, some large cities have several famous high schools maintained by the Chinese.

In recent years, however, the amount of Chinese taught in the public schools had decreased. Bilingual education has been implemented, and in some areas the student is now required to learn the host country's national language instead of Chinese.

In some thinly populated rural areas, Chinese schools may operate on a limited basis, or not at all, due to legal prohibitions that force assimilation of Chinese into the local society. Such people are likely to speak, read, and write only the host country's language.

FOOD AND EATING HABITS

The Chinese live principally on rice, fish, vegetables, and noodles. Chopsticks are used for eating by Chinese and other Asian groups who have been culturally influenced by the Chinese. People from the northern parts of China usually eat bread at their meals. The Chinese like to try other countries' foods, but it is difficult for them to change their preferences (especially the adults).

A common Chinese beverage is weak black tea. A drink of hot or warm water, if tea is not available, is preferred to a drink of cold water.

The use of cold water from the faucet would be regarded as decidedly unhealthful. Also, Chinese people are not in the habit of having cold drinks early in the morning. It is considered polite on receiving a call from friends or strangers to offer them some hot tea as soon as they enter.

SOCIAL CUSTOMS

The Chinese consider praising one another before third parties as an act of bad taste; do not easily accept compliments; share bad experiences and feelings only with close relatives and intimate friends, not with strangers or mere acquaintances; and have been trained through many years of difficult situations to be skeptical, while at the same time considerate, in dealing with strangers or new experiences.

II. EDUCATIONAL PROBLEMS

TRADITIONAL EDUCATION AND EDUCATION IN THE REFUGEE CAMPS

In the preceding section we presented some information about the educational systems of Cambodia, Laos, and Vietnam. Below you will find, in a little more detail, the curricula followed in these countries. With this information, you will then have an idea of the course of study students completed, if they attended school in their native country. Refugee children will not come with school records. The following material will allow you to start on a reconstruction of those records.

All the Indochinese countries, like most countries of the world except the U.S., had a national education system. Programs of study from elementary through secondary schools, textbooks, curricula, administrative procedures, teacher training and placement were all directed by a national ministry of education. Due to the inability of such a centrally run system to enforce decisions, policy changes, or new techniques, the curricula that follow may have been implemented in different regions with differing degrees of effectiveness.

For the children of Cambodia, Laos, and Vietnam, learning took place by rote memorization, and with a plethora of homework. The teacher lectured and the students took notes or responded chorally when prompted to do so, but there was little or nothing of the individual question and answer-type education that is common in America. Therefore, Indochinese students may appear "passive" to American teachers, since they will never question a teacher, rarely volunteer to answer a question, and do not easily engage in group learning activities. Rather than being passive, it is more likely that the students are internalizing information according to their own learning patterns. However, it is the responsibility of the teacher and supervisory personnel to ascertain whether students are comprehending in their own way, or whether they are just not understanding the subject matter.

Education in Cambodia

AGE	GRADE	SUBJECTS COVERED	EXAM		
6	1	Khmer language (spelling, writing, reading), numbers			
7	2	Moral education & civics, grammar			P
8	3	Social studies, math			R
9	4	Art, drawing, physical education and homework on basic carpentry			I M
10	5	Composition, math (fractions, decimals)			A R
11	6	History, geography, general science	EXAM[1]		Y
12	7	Khmer folktales & stories			
13	8	Beginning Khmer literature, modern and classical novel, algebra		1st CYCLE	S E C C O N D A R Y
14	9	Geometry, physics, chemistry			
15	10	Khmer literature, basic philosophy, and final stage of Khmer spelling	EXAM[2]		
16	11	Revised study of sciences, math, beginning French lit.		2nd CYCLE	
17	12	Continued study in physics, chemistry, math, literature, and natural sciences	EXAM[3]		
18	13	Math Biological sciences Philosophy	EXAM[4]		

[1]*Students must pass this exam to be able to enter high school. It is a stiff competition because of the limited classes or seats available at the high-school level.*

[2]*Students must pass this exam to be eligible to enter the second cycle. It is a difficult exam; only about 25-30% pass.*

[3]*Students must pass this exam to be eligible to specialize in one field and complete the final year of high school.*

[4]*Qualifying exam for graduation from high school.*

Education in Laos[1]

AGE	GRADE	SUBJECTS COVERED	EXAM	
6	1	Spelling, handwriting Basic math Health & hygiene		
7	2	Elementary biological science Social studies (history, geography, civics)		E L
8	3	[Instruction in Lao.]		E M
9	4	French as a second language Lao language arts Math (decimals, fractions, etc.)		E N T
10	5	Biological science Physical science (weight, gravity, air pressure)		A R Y
11	6	Social studies	Prim. Educ. Cert. Exam	
12	7	Math (algebra, geometry) Science (biology, chemistry, physics)	Must pass Entrance Exam[2]	
13	8	Social studies (history and geography of Laos and		
14	9	Southeast Asia) Foreign languages		S E
15	10	[French is traditionally the medium of instruction.]	Junior High Diploma Exam	C O N
16	11	From 11th-13th grade, students specialize in one	Entrance Exam	D A
17	12	of the following: ·Science ·Math	First half Baccalaureate Exam	R Y
18	13	·Philosophy ·Literature [Instruction is in French.]	Complete Baccalaureate Exam	

[1]*This system was initiated in 1960.*

[2]*There were five types of secondary schools in Laos: academic, teacher training, technical, agricultural, and religious. Most students followed the academic curriculum, which is included here.*

Education in Vietnam

AGE	GRADE[1]	SUBJECTS COVERED	EXAM		
6	1	Vietnamese language arts (reading, spelling, grammar,			E
7	2	writing)			L
		Moral education & civics			E
8	3	Social studies (history, geography)			M
					E
9	4	Math			N
		Biological science			T
10	5	Physical education			A
		Art (drawing;			R
		Singing			Y
		Home economics/child care (girls only)	No exam		
11	6	Vietnamese literature			
		Social studies (history, geography)		1	
12	7	Civic education		s	
		Modern foreign language		t	S
		Physics			
13	8	Chemistry		C	E
		Math		Y	
14	9	Natural science		C	C
		Physical education		L	
		Art, Music		E	O
		Handicrafts (boys only)	Optional		
		Home economics (girls only)	Exam		N
15	10	Vietnamese literature			D
		Social studies		2	
		Civics		n	A
16	11	Modern languages		d	
		Classical languages			R
17	12	Physics		C	
		Chemistry		Y	Y[2]
		Math		C	
		Natural science	Bacca-	L	
		Music	laureate	E	
		Philosophy	Exam		

[1]*For a long time, the Vietnamese system, like the French, named the classes in descending order. Thus, a child entered 5th grade at age 6 and finished primary education in Grade 1. However, in the early 1970s this changed in most of Vietnam to the American system. For enrollment purposes, the administrator is advised to ask how many years of schooling the child has completed rather than what grade he was in.*

[2]*After the primary years, the child entered a secondary*

REFUGEE CAMP EDUCATION

While there have been educational programs for children at all the refugee camps in the last few years, the quality of such programs is erratic at best. Such programs have been run under the auspices of the United Nations High Commissioner for Refugees, the host country government ministry of education, voluntary and/or church groups, or the refugees themselves. Classroom space, textbooks, and notebooks have been nonexistent or minimal. While there has been an attempt to teach basic reading, mathematics, and social science (and sometimes English and French), there is no guarantee as to the consistency of either the teachers or the students. You may very well find many of your older students, ages 10-15, who are illiterate or nearly illiterate in their own language.

In the following section we will deal with enrollment, testing, and placement procedures. It is important that the admissions procedure determine what--if any--education the students received in their native country, and how much they may have learned in the camps.

ENROLLMENT AND PLACEMENT

Enrollment and placement are perhaps as complex issues as designing a helpful educational program for refugee children. Students enter speaking no (or little) English, carrying no records, and with no familiarity with American education. It is strongly suggested that a bilingual aide--or teacher, if available--be used in the intake and placement process. An aide who speaks the students' native language will help determine their educational background, their native language reading and writing levels, and their English competency. The aide can also explain the school procedure and processes to both students and parents. An aide need not be an educational professional, but only someone who speaks the students' native language and who can ferret out the information that the school needs to enroll and place the students. (Ideally, of course, someone should be used who taught in the old country and who is familiar with the American system.)

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school, studying either vocational arts (industrial arts, business education, etc.) or the humanities and sciences. (This outline covers the humanities and sciences.) The secondary years were divided into two cycles, the first cycle running for four years, and the second for three. Essentially, the second cycle intensified and broadened the student's knowledge of work covered in the first cycle. In the second cycle, students studying the humanities and sciences curriculum were placed in one of four academic tracks: modern literature, classical literature, mathematics, or experimental science.

ENROLLMENT

Students (and parents) will usually be brought to the school by a sponsor, a social service professional, or an already resettled refugee (often a relative). The first job, that of getting the name and address of the prospective student, will not be an easy task. Listing an Indochinese student on what will become permanent school records can be a confusing process. The chart on pp. 49 and 50 summarizes Indochinese names.

To reiterate, Vietnamese usually have three names, e.g., Nguyen Hy Vinh or Hoang Thi Thanh. The Vietnamese surname or family name is written first and the given or chosen name last, which is, of course, the opposite of the American system. For example:

Family Name (Surname)	Middle Name	Chosen Name (Given Name)	
Nguyen	Hy	Vinh	(Vietnamese male)
Hoang	Thi	Thanh	(Vietnamese female)
Jones	Charles	John	
Brown	Patricia	Anne	

While the American male adult would be known formally as Mr. Jones and informally as John, his Vietnamese counterpart would be known both formally and informally by his given name: Vinh or Mr. Vinh. The Vietnamese female is also known by her given name: Thanh or Miss Thanh. (The title Ms. was not used in Vietnam.) If she is married (say, to the above Mr. Vinh), she has a choice: she can be known formally as either Mrs. Thanh (her given name) or Mrs. Vinh (her husband's given name). Informally she is always Thanh.

Given the fact that one must keep school records and deal with parents, this obviously poses a problem for administrators. How does one list and file a student's name, and how does one list the parents? We suggest that the principal record card for each Vietnamese student be filed by the individual's given name, with a second card cross-filed by family name. The given name on both cards should be underlined or circled so that the child can be addressed properly. (Often younger children will identify themselves by given name only, and might be very confused if the family name were used.) Records for My-Hoa and Quang, children of Mr. and Mrs. Vinh, might look like this:

Principal Record	Secondary Record
Name: Nguyen Cao Quang Sex: M	Name: Quang Cao Nguyen Sex: M
Address: 5415 Jackson Street	Address: 5415 Jackson Street
Telephone No.: 232-5790	Telephone No.: 232-5790
Parents Name:	Parents Name:
Nguyen Hy Vinh (Mr.)	Nguyen Hy Vinh (Mr.)
Hoang Thi Thanh (Mrs.) (can also be called Mrs. Vinh)	Hoang Thi Thanh (Mrs.) (can also be called Mrs. Vinh)
Birth Date: July 4, 1970	Birth Date: July 4, 1970

Principal Record	Secondary Record
Name: Nguyen Thi My-Hoa Sex: F	Name: My-Hoa Thi Nguyen Sex: F
Address: 5415 Jackson Street	Address: 5415 Jackson Street
Telephone No.: 232-5790	Telephone No.: 232-5790
Parents Name:	Parents Name:
Nguyen Hy Vinh (Mr.)	Nguyen Hy Vinh (Mr.)
Hoang Thi Thanh (Mrs.) (can also be called Mrs. Vinh)	Hoang Thi Thanh (Mrs.) (can also be called Mrs. Vinh)
Birth date: February 10, 1967	Birth date: February 10, 1967

Should Quang take sick in class, the secondary cross-filed records will show that he has an older sister in school.

A word of caution! While the names situation may have seemed confusing to the American school administrator in September of 1975, it is *really* confusing now. In an effort to "Americanize," many Vietnamese adults have changed the traditional order of their names, leaving the administrator guessing about how to list a newly enrolled child. With the above as your guide, you can question the parents, and then cross-file records if necessary. At least one parent will have been trained in the refugee camp in listing first (given) name and family (or last) name.

If keeping a secondary record is unrealistic, then the student and his or her parents could be listed on a single record in the American fashion, i.e., "Nguyen, Cao Quang," with the comma indicating the last name and the lines indicating the names by which they should be addressed.

Cambodians, like the Vietnamese, traditionally place their family names before their given names and are called by their given names. For example, Sok Sam Bo's family name is Sok, but he would be called Sam Bo or Mr. Sam Bo, as appropriate. In keeping records, you can use the same system you devise for the Vietnamese.

Laotians, however, traditionally write their names as we do in America with the given name first and the family name following. However, they follow the Vietnamese and Cambodian custom of being addressed, both formally and informally, by their given names. Thus, Vixay (given name) Sihareth (family name) would be called Vixay or Mr. Vixay. (Also, Laotians usually have only two names.) While cross-referencing of records may not be necessary, continuing to underline or circle the name by which a person is addressed would be helpful.

Hmong children are members of their father's clan, and while clan names are not last names or family names as we consider them, most Hmong refugees have adopted their clan names as surnames for official purposes such as immigration procedures and school registration. There are 21 clans, which accounts for the small number of "last" names among Hmong refugees. These clan names, and the various spellings used, are listed below.

1. Hang	8. Thao	15. Phang
2. Heu, Her	9. Vue, Vu	16. Xe
3. Cheng, Chang	10. Vang	17. Chang
4. Ku, Kue	11. Yang	18. Tchou, Chou
5. Lo, Lor, Lau	12. Cheng	19. Txu
6. Ly, Le, Li, Lee	13. Xiang	20. Fang
7. Moua	14. Khang	21. Tchang

Since position of a clan name is a matter of choice (a boy might be Vang Sao or Sao Vang, with Vang being the clan name), the administrator should ascertain the clan name and use that for school records as the family or last name.

Ethnic Chinese have in general adopted the names and naming patterns of the country in which they lived. Their names would usually appear as Cambodian, Lao, or Vietnamese names. Only by ascertaining their native language will you know their ethnicity. The suggestions for record keeping already detailed should be used with ethnic Chinese, based on their country of origin.

Just a word here about changing a child's name. In an attempt to make students feel part of the American classroom, many teachers have "Anglicized" or changed a student's name.

INDOCHINESE NAMES

	LAST NAME	MIDDLE NAME	FIRST NAME	ADDRESSED AS*
Vietnamese				
Nguyen Hy Vinh (M)	Nguyen	Hy	Vinh	Vinh Mr. Vinh
Hoang Thi Thanh (F)	Hoang	Thi	Thanh	
1. Married (to Mr. Vinh)				Thanh Mrs. Thanh Mrs. Vinh
2. Unmarried				Thanh Miss Thanh
Cambodian				
Sok Sam Bo (M)	Sok	(none)	Sam Bo	Sam Bo Mr. Sam Bo
Rith Bopha (F)	Rith	(none)	Bopha	
1. Married (to Mr. Sam Bo)				Bopha Mrs. Sam Bo
2. Unmarried				Bopha Miss Bopha

Adding Mr., Mrs., Miss makes the form of address more formal.

	LAST NAME	MIDDLE NAME	FIRST NAME	ADDRESSED AS*
Lao				
Vixay Siharath (M)	Siharath	(none)	Vixay	Vixay Mr. Vixay
Douangkeo Malaythong (F)	Malaythong	(none)	Douangkeo	
1. Married (to Mr. Vixay)	Siharath	(none)	Douangkeo	Douangkeo Mrs. Douangkeo
2. Unmarried				Douangkeo Miss Douangkeo
Hmong				
Chu Sao Thao (M)	Thao (clan name)	Chu	Sao	Chu Mr. Chu Sao
May Xee Vang (F)	Vang (clan name)	May	Xee	
1. Married (to Mr. Chu Thao)				May Xee Mrs. Chu Sao
2. Unmarried				May Xee Miss May Xee

Adding Mr., Mrs., Miss makes the form of address more formal.

Vinh became Vinny or Vincent and Nhung became Nancy. A given name, for all of us, is probably our most personal possession, and forcibly having it changed may well do violence to the human psyche. Indochinese children have had enough violence done to them in their short lives, and the school should not add to it by taking away their personal identity. If, however, the student wants to be called by an American name (some high school students have chosen this as the "in thing"), then we would suggest that in class the student be called by the name of his or her choice. All school records, though, should contain only the official name.

GRADE PLACEMENT

After a child is enrolled, the next question that arises is, What grade do I place him in? In their initial contact with incoming Indochinese refugee children in the fall of 1975, school administrators had to make a complex decision about placing these children in the most appropriate grade level. Administrators soon discovered that one sweeping principle will not work with all Indochinese children, just as it does not work with all American children. The task became even more difficult because the children did not have any records, could not speak English, and could not freely advise the school about their academic backgrounds and potential.

The essential problem of placement is still with us: that of knowing where the Indochinese students is--academically, psychologically, physically, and linguistically. In this section we will try to develop strategies for making sound decisions about grade placement. First let's examine some current but not always sound decisions about placement policy that have been reported:

1. Policy: Place Indochinese students one or two years behind their placement in Indochina.

   If the problem here is that of children not speaking enough English to cope, say, with 8th grade work, putting them in 6th grade will not likely help their language. The English used in instruction at the 6th grade level is about as complex as that used at the 8th grade level. What such placement means is that the students will be exposed to concepts they have already studied in their native land. While some students have been willing to repeat content while learning language, others have demonstrated expected reactions of boredom and resentment. Some parents and sponsors have asked for retardation of one or two years, expecting the burden of learning to be less and the opportunity for success to be greater. Academic success can be guaranteed by what goes on in the instructional program, not in placement.

2. Policy: Since many Indochinese students are smaller and appear to be less sophisticated than their American counterparts, it is better to put them with younger children.

   This could be a temporary solution that has dangerous consequences. In the first place, size of students has little to do with academic maturity. Social adjustment has more to do with compatibility of interests and sharing common experiences than size does. In the second place, observation of Indochinese students over the past few years gives evidence that they model their behavior after their American peers rather quickly. What a pity it would be to place a student with younger students for social reasons and discover too late that he or she will never have a basis for compatibility. It would seem better to place students with Americans near their own age and promote experiences that will make them part of the group.

3. Policy: Place students with their age group and hope they can cope.

   This is probably a correct placement decision, but coping must be engineered in the instructional program. It cannot be left to chance.

4. Policy: Find out what the students know and place them in a grade level that will take them forward academically.

   This is the thrust we will follow here. Procedures and sample tests are included. It assumes that the school is willing to modify its program to meet the special needs of this new population.

Obviously, no one set of criteria will work for all students. The enlightened school staff is well aware that individual differences must be dealt with individually. The students' level of academic maturity, their social development, their parents' wishes, their background of experiences, and their willingness to try new things will all have to be considered.

In preparing this section on placement procedures, several important questions were raised:

1. What does a comparison of schools in Cambodia, Laos, and Vietnam and the United States reveal? What is studied at a given age in each school? (See previous section.)

   Though the method of teaching differs considerably between the U.S. and Indochina, what is studied at a given age is remarkably similar. Children of eleven who attended school in their own country, for example, have studied essentially the same skills and concepts their

American counterparts have studied. The priorities differ but the concepts and skills are very similar.

2. Given the fact that most Indochinese children do not handle English well enough to conceptualize in it, will new work (skills, concepts) be impossible if students are kept at grade level?

   What was discovered in analyzing both school systems was that very few new concepts were learned each year. Academic progression in both systems was slow, steadily building on what had gone before. Essentially, the same limited number of key concepts and skills were studied and reinforced year after year in both system.

3. If students did not have enough English to understand a teacher's explanation or read the text, would they not miss the concept? Further, would this not seriously retard and fruntrate them?

   Considering that the thrust of both curriculum and text materials seems to be to teach a few concepts and skills repeatedly in a variety of ways, it would seem that the teacher should be willing to find a way of getting the concept to the children, with or without the text. Furthermore, if they miss the concept once, they will have another chance at it again. The curricula of both systems provide this.

4. If Indochinese children cannot keep up (with class discussion, teacher lecture, reading the text--probably because of their lack of English), won't they completely miss the concept?

   Concepts can be taught at many levels of abstraction. The most complex concept can be expressed in very simple language. Teachers would do well to learn how to express concepts at varying levels for all their students.

5. How fast can Indochinese students learn English so that they can participate fully in the instructional process?

   That depends on how good the school's program of teaching English as a second language is. Experience has indicated that good programs have enabled most Indochinese students to continue their education with little interruption. Schools that did not provide a good program of English as a second language can expect the refugees to have difficulty for some time to come. In the latter situation, the problem is not with placement or with the refugees' backgrounds, but with the school's program to meet their needs.

After an examination of texts at all grade levels (primarily English language arts texts), the following general checklist was arrived at for placing Indochinese students in an appropriate grade level.

1. What concepts/skills are already known? How can the student demonstrate these?

2. What background for concepts/skills is known? How can the student demonstrate this?

3. What will be the most important skills to be covered this year?

4. Are there alternative strategies of instruction that can hurdle the English deficiencies?

5. Are any materials available so that concept/skill development can go on in the student's dominant language?

6. Where should the student be placed according to academic preparation, social adjustment, sense of security, problems of adjustment?

It is clear that if Indochinese students are placed in a grade level appropriate to their own educational background, and they speak little or no English, school staffs will have to employ a variety of ways for determining what the students know. The placement process may involve some nonverbal measures such as doing mathematical computations, sequencing pictures into meaningful order, recognizing the symbolic nature of reading, responding to a nonverbal cartoon, or responding by drawing a picture or choosing a picture.

If a bilingual teacher is unavailable, the best check on grade placement can be made by having a bilingual aide (or any bilingual adult or older student) present to give directions and interpret the response. This process involves one or more of the following:

1. An administrator or teacher would decide what concept or skill is to be tested and prepare an appropriate question or task. The bilingual aide would then translate the question or material into the student's language and administer the test under supervision of the American staff member. The aide would relate to the teacher what response the child gave so that results could be evaluated and appropriate judgments made.

2. Pull together a sequence of questions. The answers, taken together, reveal what the student knows. Skills and concepts critical to success at school are complex;

no single question or test is definitive. Several related questions or tasks, however, will reveal much about what a student knows and can do.

3. Reduce the complexity of language for the partial bilingual. Remember, concepts can be expressed in very simple language. The process of reducing language complexity involves using shorter sentences, fewer clauses, less technical vocabulary, and repeating key words and phrases related to the concept. The partial bilingual may be able to demonstrate good mastery of a concept in simple language.

4. If the student can read some English, let him or her read the test rather than take it orally. Many Indochinese students have demonstrated a greater ability to read English than to understand spoken English and/or produce it.

5. Let the students respond to a question or stimulus in their own language and from their own cultural background, with the bilingual aide translating what is said. Asking students to explain a concept or demonstrate a skill in a foreign language (English, in this case), even though they know the material very well, places a great burden on them. If they can respond in their own language through a bilingual aide, they can speak more fluently and fully. The aide can then indicate to the teacher just how much the students know.

Initial Placement Tests

Since many older students coming out of the refugee camps are essentially illiterate (even in their own language) and innumerate, it is important to find out if they are competent in even these simple skills. The test below was originally developed to be used in Southeast Asian camps as an English language placement test. It has been modified for use in U.S. schools, and gives the administrator a quick guide to basic skills. The test is designed to fit on five 6" x 9" colored index cards: four test cards and one placement record card.

Color of Card	Evaluation Component	Side of Card
White	Literacy Evaluation	Both Sides
Cream	Reading/Writing Evaluation Form I	Side One
	Roman Alphabet Evaluation	Side One
	Arithmetic Evaluation	Side Two
	Arabic Numerals	Side Two

Green	Reading/Writing Evaluation Form II	Both Sides
Blue	Oral Evaluation	Both Sides
Goldenrod	Evaluation Record Card	Both Sides

INDIVIDUAL AND GROUP EVALUATION

1. You can give all the evaluation components on the white, cream, and green cards either individually or in groups.
2. You must give the Oral Evaluation on the blue card individually.

TIPS ON PLANNING THE PLACEMENT EVALUATION

1. If possible, fill in the names of the students on the Evaluation Record Card before the evaluation is given.
2. If possible, have a translator available to explain directions and procedures.
3. Hold a practice session before the evaluation is given.

EVALUATION SEQUENCE AND DIRECTIONS

Assuming that you will use all components of the Placement Evaluation, the following sequence is recommended.

A. Literacy Evaluation (white card, both sides)

This evaluation assesses the student's literacy skills. (See the Literacy Evaluation box on the Placement Evaluation Record card [p. 68] for a list of skills evaluated.)

The card contains directions and two questions written in each of these languages: Chinese, French, Hmong, Khmer, Lao, Thai, and Vietnamese. An English translation follows.

> Directions: Answer the two questions below in (native language). Then, if you can, answer the questions in the other languages that appear on this card.
>
> 1. What is your name? _____
> 2. Where do you come from? _____

Directions for the Literacy Evaluation

1. Ask the student(s) to read the appropriate language(s) and answer the questions.
2. If necessary, help them locate their primary language by pointing to it on the card.
3. You can evaluate two literacy skills while the students write. This requires you to observe the students' physical writing behavior. (See items C and D in the Literacy Evaluation box.)

4. If students are obviously illiterate, check item A in the Literacy Evaluation box on the Placement Evaluation Record Card.

5. If students are literate, circle the appropriate language(s) in item B in the same box.

6. Don't give any points for this evaluation.

B. Reading/Writing Evaluation Form I (cream card, side one)

This component is an evaluation of a student's ability to read and write basic English.

Directions for the Reading/Writing Evaluation Form I

1. Ask the student(s) to fill out the top portion of the card.

2. Give one point for every correctly filled-in blank. There is a total of eleven items (points).

3. Record the points on the Record Card in the box labeled Oral, Reading/Writing Evaluation.

C. Roman Alphabet Evaluation (cream card, side 1)

This component determines if students know the sequence of the Roman alphabet and if they can copy letters.

Ask only those students who can't fill in any blanks on the Reading/Writing Evaluation Form I (B above) to do this component.

Directions for the Roman Alphabet Evaluation

1. Ask the student(s) to fill in the blanks of the sequencing exercise.

2. If necessary, fill in one or two blanks to show them what to do.

3. If students can't do the sequencing exercise, ask them to try the copying exercise.

4. If necessary, copy one or two letters to show them what to do.

5. Record the results on the Record Card in the box labeled Roman Alphabet Evaluation.

D. Reading/Writing Evaluation Form II (green card)

This is a more difficult reading and writing evaluation than Form I (B above). It consists of a cloze reading on side 1 and a short paragraph writing exercise on side 2.

Ask only those students who have filled out nine or more items correctly on the Reading/Writing Evaluation Form I (B above) to do this evaluation.

Directions for the Reading/Writing Evaluation Form II

1. Ask the student(s) to fill in the blanks in the cloze reading--one word per blank.

2. When they have finished the cloze reading, ask them to do the writing exercise on side 2.

3. You can score the cloze reading in one of the following two ways:

A. Give one point for every exact word the student puts in a blank. (The exact words are "in," "and," "trunk," "the," "trees," "carry," and "sharp.")

B. Give one point for every word the student puts in a blank that is meaningful in context.

4. The point scale for the writing exercise is on the bottom of the card. When grading this exercise, focus on clarity and detail, not on grammaticality.

5. Record the points for these evaluations on the Record Card.

E. Arithmetic Evaluation (cream card, side 2)

This component is an evaluation of a student's ability to add and subtract.

Directions for the Arithmetic Evaluation

1. Ask students to do the addition and subtraction problems.

2. If necessary, do the example problems to show them what to do. (The answer space for the examples has been left blank for this purpose.)

3. The answers to the problems are as follows: Addition--5, 38, 16, 120, 235, 7071; Subtraction--2, 12, 7, 23, 220, 4219.

4. Record the results of this evaluation in the box labeled Arithmetic Evaluation on the Record Card.

5. Don't give any points for this evaluation.

F. Arabic Numerals Evaluation (cream card, side 2)

This component determines if students know the sequence of Arabic numerals and if they can copy numbers.

Ask only those students who can't do any of the problems on the Arithmetic Evaluation (E above) to do this component.

Directions for the Arabic Numerals Evaluation

1. Follow the same directions as for the Roman Alphabet Evaluation (C above).

2. However, record the results in the box labeled Arabic Numerals Evaluation on the Record Card.

G. Oral Evaluation (blue card, both sides)

This is an evaluation of a student's ability to speak basic English.

Side 1 of each card comprises two oral evaluations: a simple one, A, and a more difficult one, B.

Side 2 of each card contains two visuals used in the A evaluation: a clock and a group of stick figures.

Directions for the Oral Evaluation

1. Give the student oral evaluation A first.

2. Ask all four questions, even though the student may not be able to answer them all.

3. Repeat each question once if necessary.

4. If a student doesn't respond after a question has been repeated, ask him or her the paraphrased version located in parentheses under all questions but the first.

5. Repeat each paraphrased version once if necessary.

6. Two questions in evaluation A--What time is it? and How many people are there?--require you to use the visuals on side 2. When asking these questions, cover the picture not in use with one hand and with the other hand point to the appropriate picture. Point in a circular manner to avoid confusing the student.

7. If a student cannot answer all questions (or paraphrases) correctly in evaluation A, end the evaluation.

8. If a student does answer all questions (or paraphrases) correctly, give him or her evaluation B. Follow steps 2 through 5 above.

9. Score the students as they speak. The scoring mechanism is opposite the questions. (See blue card, side 1.) Give two points for questions answered with ease--i.e., without a paraphrase needed. Give one point for questions answered with difficulty--i.e., a paraphrase is needed. Give no points for questions unanswered or answered irrelevantly.

10. If students take both A and B evaluations, give them the combined points of A and B.

11. Record the points in the box labeled Oral, Reading/Writing Evaluation.

MISCELLANEOUS INFORMATION

1. On the Placement Evaluation Record Card there is a section at the top labeled Languages Spoken. This has been included for your use if you have the information. The Placement Evaluation does not elicit this information.

2. Besides having the option of using only those components of the Placement Evaluation considered useful, you can also modify the point system and/or alter the sequencing of the components.

3. As the point system now stands, a score of 25 or above shows limited English skills.

(white)

LAST NAME First Name Middle Name

LITERACY EVALUATION

ខ្មែរ
(Khmer)

ការណែនាំ_ សូមឆ្លើយនឹងសំនួរដើមទាំង ពីរខាងក្រោមនេះ ជាភាសាខ្មែរ
បើអាចធ្វើបាន សូមឆ្លើយដដែលជាភាសាដទៃទៀត ដែលអ្នកនៅស្ទើមាំនេះ ។

1. តើឈ្មោះអ្វី? _____
2. តើលោក បកស្រី ស្រុកណា? _____

français
(French)

Directions: Répondez aux deux questions suivantes en français. Puis, si possible, répondez aux mêmes questions en d'autres langues qui se trouvent aussi sur cette carte.

1. Comment vous appelez-vous? _____
2. Vous venez de quel pays? _____

ไทย
(Thai)

คำสั่ง: จงตอบคำถามทั้งสองข้อข้างล่างนี้เป็นภาษาไทย และถ้าสามารถ
จงตอบเป็น ภาษาอื่นๆ ตามที่ ปรากฏ บน กระดาษนี้

1. คุณชื่ออะไร _____
2. คุณมาจากที่ไหน _____

Hmong
(Hmong)

Lus tshaj tawm: kom teb cov teebmeem hauv qab no ua lus hoob. tom qab, yog koj teb tau kom teb cov teebmeem uas pom hauv no ua lwm yam lus.

1. koj lub npe hu li cas? _____

2. koj nyob qhov twg tuaj? _____

ພາສາລາວ
(Lao)

ອ່ານ: ຈົ່ງຕອບຄຳຖາມ ສອງຂໍ້ ຢູ່ລຸ່ມນີ້ ເປັນພາສາລາວ. ແຕ່ ຖ້າ ວ່າ ທ່ານ ຫາກ ສາມາດ ຕອບ ເປັນ ພາ ສາ ອື່ນ ໄດ້ ກໍ ຈົ່ງ ຕອບ ຄຳ ຖາມ ທຸກໆ ພາ ສາ ທີ່ ທ່ານ ຕອບ ໄດ້ ນັ້ນ ຢ້ຳ ອີກ.

1. ທ່ານ ຊື່ ຫຍັງ? _____

2. ທ່ານ ມາ ຈາກ ປະ ເທດ ໃດ? _____

Tiếng Việt
(Vietnamese)

Lời Chỉ Dẫn: Trả lời hai câu hỏi dưới đây bằng tiếng Việt. Sau đó, nếu có thể, trả lời những câu hỏi trên thẻ này bằng các ngoại ngữ khác.

1. Em tên họ là gì? _____

2. Em từ đâu tới? _____

中文
(Chinese)

指示：請用中文回答下列兩個問題。如可能
的話，請用卡片上其他語言回答其他問題

1. 你贵姓名？ _____

2. 你從那裏来？ _____

(cream)

READING/WRITING EVALUATION (FORM I)
AND ROMAN ALPHABET EVALUATION

READING/WRITING EVALUATION

DIRECTIONS: Fill in the form below.

NAME: _____
LAST First Middle

ADDRESS: _____

_____

DATE OF BIRTH: _____
MONTH DAY YEAR

ARE YOU MARRIED? _____

AGE: _____

SEX: _____

HEIGHT: _____

WEIGHT: _____

COLOR OF HAIR: _____

COLOR OF EYES: _____

WHAT IS YOUR OCCUPATION? _____

ROMAN ALPHABET EVALUATION

Sequencing: A B C __ E F G __ I J K __ M N O __ __ R S T __ __ W X __ __

Copying:

___ ___ ___ ___ ___ ___ ___ ___ ___

(SIDE ONE)

(green)

READING/WRITING EVALUATION (FORM II)

LAST NAME First Name Middle Name

DIRECTIONS: Read the following paragraph and fill in the blanks with the correct words. Write only one word in each blank.

The elephant is the biggest animal _____ Asia. It has two sharp tusks _____ a long trunk. It uses its _____ to put food into its mouth. _____ elephant eats branches and leaves from _____. Some people teach the elephant to _____ heavy things. It uses its two _____ tusks to carry things.

Reading Score: Add the number of correct words. ☐

(SIDE ONE)

(green)

DIRECTIONS: Please write one paragraph in English describing what you do on a typical evening in camp.

	Fluent		Fairly clear, but not grammatical		Difficult to understand	
Writing Score:	5	4	3	2	1	0

(SIDE TWO)

(cream)

ARITHMETIC AND ARABIC NUMERALS EVALUATION

LAST NAME _____ First Name _____ Middle Name _____

ARITHMETIC

Example

4 +2	4 +1	12 +26	9 +7	67 +53	120 +115	1239 +5832

Example

5 -1	5 -3	24 -12	16 - 9	71 -48	340 -120	8442 -4223

ARABIC NUMERALS

Sequencing: 0 1 2 ___ 4 5 ___ 7 8 ___ 10 11 ___ ___ 14 15 ___ ___ 18

Copying:

0	1	2	3	4	5
___	___	___	___	___	___

(SIDE TWO)

(blue)

ORAL EVALUATION
(A & B)

	POINTS: 2 with ease	1 with difficulty	0 didn't answer or irrelevant answer
A			
1. What's your name?	( )	( )	( )
2. How many people are there? (How many are there?)	( )	( )	( )
3. What time is it? (What is the time?)	( )	( )	( )
4. Where are you from? (Where do you come from?)	( )	( )	( )

A Total: _____

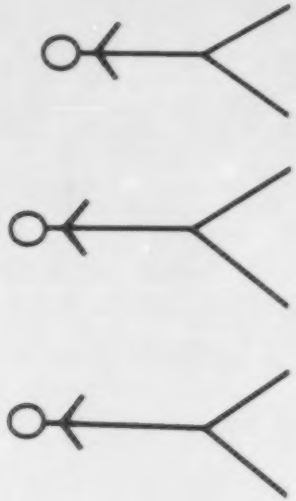
B			
1. How old are you?	( )	( )	( )
2. What time do you eat in the morning? (When do you eat breakfast?)	( )	( )	( )
3. Is this month January or _____? (Is it January or _____?)	( )	( )	( )
4. What did you do this morning? (This morning, what did you do?)	( )	( )	( )

Combined A & B Total: _____

(SIDE ONE)

(blue)

LAST NAME First Name Middle Name



67

74

(SIDE TWO)

(goldenrod)

PLACEMENT EVALUATION RECORD

LAST NAME First Name Middle Name

I.D.# _____ DATE _____ CLASS _____

LANGUAGES SPOKEN:

CHINESE	FRENCH	HMONG	KHMER	LAO	THAI

VIETNAMESE	OTHER

LITERACY EVALUATION

A. ( ) CANNOT READ/WRITE IN ANY TEST LANGUAGE

B. LANGUAGES READ/WRITTEN: CHINESE, FRENCH, HMONG, KHMER, LAO, THAI, VIETNAMESE

C. HOLDS PENCIL: ( ) with ease
( ) awkwardly
( ) can't use

D. EASE OF WRITING:
( ) quickly without hesitation
( ) slowly without hesitation
( ) slowly with hesitation

ORAL, READING/WRITING EVAL

ORAL _____
READING/WRITING FORM I _____
READING FORM II _____
WRITING FORM II _____
TOTAL _____

ARABIC NUMERALS EVALUATION

Knows sequence:

yes ( ) no ( ) part ( )

Can copy:

yes ( ) no ( ) part ( )

ROMAN ALPHABET EVALUATION

Knows sequence:

yes ( ) no ( ) part ( )

Can copy:

yes ( ) no ( ) part ( )

ARITHMETIC EVALUATION

Addition:
all ( ) part ( ) none ( )
all ( ) part ( ) none ( )

Subtraction:
all ( ) part ( ) none ( )
all ( ) part ( ) none ( )

Content Placement

Following are some sample or model processes that can be used as "content placement tests." They are based on concepts discussed in textbooks currently in use. The concept is identified and then several "placement tests" are suggested to determine the student's control of the concept.

The models given here are from the two content areas of reading/literature and study skills. A comprehensive testing for placement program is not attempted here. These samples get at much of the curriculum, however--study habits, reading ability, conceptualization, value judgments, artistic understanding, processes of logic and inquiry, cultural foundations, and responses to stimuli. For each placement test, a suggested grade level is given. A designation of "Grades 3 and up" assumes students below grade 3 would not likely be able to handle the test, but that students above grade 3 would.

It is hoped that the school can build upon these model processes in developing other measures for placement. In finding suitable placement materials, a bilingual aide would be invaluable, but even without a bilingual aide, suitable material can be obtained from the resources listed at the end of this publication.

Reading and Literature

A. Concept: Words can be used to paint a picture or set a mood.

Placement tests:

1. Give students a short poem in their native language--description of a season or a scene.

   a. Ask students to draw a picture from the poem. Teacher or aide can evaluate accuracy. (Grades 3 and 4)

   b. Ask students to list words of color, shape, design, and mood, and to list the phrases in the poem that best describe the scene or paint the picture. (Grades 5-7)

   c. Ask students to point out one or more metaphors and tell what they mean. (Grades 8 and up)

2. Give students a short paragraph in their native language describing a particular place, then follow steps (a) through (c) above.

B. Concept: Pieces of literature have structure.

Placement tests:

1. Have students read a brief story in their native language.

   a. Ask them to tell the events in the story in order. (Tests for higher grades would involve more events and more complicated ones.)

   b. If the story is a translation from a school text, pictures in the teacher's manual or student workbook can be used. Or pictures can be drawn. The student's task would be to arrange the pictures in chronological order. (Grades 1-4)

   c. Ask if the title is appropriate to the story. Why? (Grades 3 and up)

   d. Ask if the ending is appropriate. Have the students make up an alternate ending. (Grades 4 and up)

2. Have the students read a short dialogue (or very short play).

   a. Ask them to tell who the characters in the play are (how many, their names, their function). (Grades 3 and up)

   b. Let two children role-play the skit, playing the characters and improvising the dialogue. (Grades 4 and up)

3. Ask the students to read a short narrative poem in their native Language.

   a. Ask them to retell the story, keeping events in chronological order. (Grades 4 and up)

   b. Ask what the author was trying to make the reader feel about the story. (Grades 3 and up)

C. Concept: Literature reflects the experiences and attitudes of both the author and reader.

Placement tests:

1. Have the students read a short but forceful poem in their native language.

a. Ask them to tell what experience in the author's life is mentioned in the poem and to tell what happened. (Grades 3 and up)

b. Ask them to make up a story telling what might have happened to the author to have inspired the poem. (Grades 5 and up)

2. Have the students read a short, personal essay on a universal theme.

a. Ask them to tell a story from their own life that is similar to something mentioned in the essay. (Grades 3 and up)

3. Show the children a picture (available in any reading program) that has one or more aspects in it that are wrong. Ask them to tell you what is wrong. (Grades 1-3)

D. Concept: Literature is based on the folklore and history of a cultural group.

Placement tests:

1. Have the children tell a fragment of folklore from their native country. (Grades 1-3)

2. Have the students read a short poem bearing a reference (rather obvious) to a folk tale.

a. Ask them to tell briefly the story alluded to. (Grades 5-7)

b. Ask them to tell what tale or myth is referred to and why it is appropriate to the poem. (Grades 8 and up)

(Note: Indochinese students will be unfamiliar with Western myth and folklore; thus information about them would be inappropriate for placement. If they understand their own folklore, they can begin to study Western folklore with relish.)

Study Skills

A. Skill: Students should be able to take notes on significant aspects of class discussion.

1. Have an aide or older student read aloud a short essay in Vietnamese, Cambodian, or Laotian, with a clearly

identifiable main idea and at least three supporting details. Before the reading begins, ask the students to take notes as they listen to the essay. (Grades 3 and up)

2. Dictate three sentences, asking students to write them verbatim. (Grades 3 and up)

B. Skill: Students should be able to make usable notes on materials they read.

1. Ask the students to read a short essay in their native language containing an identifiable main idea with at least three supporting details. Ask them to make notes as they read. (Grades 7 and up)

C. Skill: Students should be able to write a brief report using at least three sources. (Time limitation would require use of skimming and use of key words.)

1. Have students read three short paragraphs in their native language, all related to the same topic. Ask students a question about the material, and have them read it a second time, making notes on information relative to the question. The students should then write a short answer to the question, using their notes. (Grades 5 and up)

This section on procedure for content placement assumes that accurate grade placement can be made for refugees if there is present in the school a bilingual adult or older student who can translate the test to the children and the children's answer to the school. Any alternative to the use of the aide will make even semi-accurate academic evaluation exceedingly difficult. A certain amount can be learned from observing nonverbal behavior and, as the children learn English, they will be able to reveal more of what they know. Initially, however, it will be difficult to know what a child knows without the presence of a bilingual aide. In such cases, we reiterate what was suggested at the beginning of this section: it is best to place children at a grade level that will take them forward academically.

Problem Placements

Children of ten or older who are not literate in their native language and who are innumerate will be the hardest to place. There are no easy answers to the problem. If at all possible, they should be intensively tutored and taught to speak some English, read (in their native language or English), and become numerate. If this cannot be done, placing them as close

to their age group as possible and providing them with special help has worked better than placing them with much younger children. Individual time should be spent with refugee students at least half the day, teaching them English, reading, and arithmetic; they can spend time with their peers for gymnastics, art, and other subjects that can be "demonstrated." A "buddy" from their classes can be assigned to help in language learning; with new texts and methods now available, the reading teacher can work on English learning and reading simultaneously; a bilingual aide can teach literacy and numeracy in the native language. None of these solutions is quick or easy, but these children will need special and intensive help if they are ever to succeed in an American school.

Intelligence Testing

Earlier in this section we gave a suggested placement test. We have not mentioned anywhere other tests frequently administered in schools, e.g., I.Q. tests or standardized achievement tests. We recommend that these tests not be given to refugee students, though some have now been translated into Vietnamese.

During the past several years we have received requests for translations of I.Q. tests (Stanford-Binet, Weschler Intelligence Scale for Children, etc.) into Vietnamese, Cambodian, or Laotian. We have discouraged such translations, since standardized American intelligence tests are culture-bound, even when translated into another language.

Recent studies of testing practices in American schools have revealed gross biases against minority groups. Robert Williams, a black psychologist, has demonstrated the unfairness of determining black intelligence scores based on tests requiring knowledge of white, middle-class culture. Similarly, a study by Jane Mercer shows that there has been a disproportionate classification of Mexican Americans as retarded because of their low I.Q. scores. Even when tests have been purported to be culture-free or culture-fair (such as those requiring nonverbal stimuli), there are problems. Such tests often require analytical thinking to process the "correct" answer, and some Native American children value mythological over analytical explanations of natural phenomena.

If our current tests are biased culturally against blacks, Mexican Americans, and Native Americans, they certainly are biased against Vietnamese, Cambodians, and Laotians. While minorities born and raised in the U.S. may not be of American culture, they are still in American culture; not even that much can be said about the Indochinese refugees.

If the school finds that it is absolutely necessary to have some measure of a child's intelligence, it is suggested that an ad-hoc test be devised in the student's native language by someone who shares the same cultural background as the student. In

general terms, such a test should be descriptive and prescriptive (not selective and predictive) and should be used to determine the learning experiences required to ensure academic success.

Health Problems

As most refugees arrived in this country without school records, they also arrived without health records. In some cases, refugee children were immunized against the same diseases as American children (smallpox, diphtheria); in some cases, not. And, of course, there are diseases prevalent in Southeast Asia that do not usually show up in this country. The publications listed below should help the administrator and school nurse.

- Tips on the Care and Adjustment of Vietnamese and Other Asian Children in the U.S. is available from the Children's Bureau, Office of Child Development, P.O. Box 1182, Washington, DC 20013. The chapter on health information, while brief, is very useful.

- Health Services Forms with Vietnamese Translations. Since forms used throughout the country are often very similar, schools can easily adapt these forms for their own needs. The booklet can be obtained for $1.25 from the Orange County Department of Education, Publication Sales, P.O. Box 11846, Santa Ana, CA 92711.

- Medical Guides and Glossaries can be obtained from the Indochinese Cultural and Service Center, 3030 Southwest Second Avenue, Portland, OR 97201. They are available in English-Vietnamese, English-Khmer, and English-Lao.

LEARNING ENGLISH

Learning the English language will be one of the tasks all refugee children will have to face, even if other subjects are taught in the native language. Below we have outlined just what that language learning will entail.

In learning to speak English (their second, or maybe third language), refugee children have to master four different aspects of the language. First, they must learn to understand spoken English and to pronounce it in such a way that they are readily understood by native English speakers. They must also learn how to combine words into sentences that express what they want to say. In addition, they must learn vocabulary in English suitable for their work in the classroom and their social life outside it. And, finally, they must learn the correct style of English--whether formal, informal, colloquial, etc.--to use in

the various social situations in which they find themselves. These four aspects of language--pronunciation, sentence structure, vocabulary, and style--will be learned in different ways and at different rates by refugee children, depending on their age, their motivation, and the amount of special attention their language problems get.

There is a correlation between the age and the ability to learn a language. Very young children--between the ages of one and four or five--can learn a language simply by hearing it spoken around them. As they grow older, they gradually lose this ability, so that by the time they are in high school they and their teachers have to make a directed effort if they are to learn more than isolated words and phrases.

Six- or seven-year-olds, for example, will quickly pick up vocabulary, pronunciation, and the simpler structures of conversational English; in a very short time they will sound pretty much like their American classmates. (They will probably, however, need help learning the more complex structures that occur in written English; otherwise, they will have trouble later on in understanding their textbooks and writing in more formal English.) In contrast, older children--say, thirteen- or fourteen-year-olds--will pick up understandable pronunciation, but they may speak with an accent. And, unless they are given special help, they will have a great deal of trouble with English sentence structure.

Naturally, the interaction between age and language learning is mitigated by several other factors. The most important of these is motivation: children who for one reason or another are highly motivated to learn a language will overcome all kinds of obstacles, and seem to pick it up almost overnight; conversely, those who don't want to learn a language simply won't, even in an optimum language-learning situation. Motivation comes in all sizes and shapes, of course, but in general the greatest source for refugee children will be their peers: they will want to learn English so that they can interact with them. This is one of the reasons why it is so important to place refugee children with other children their age: if they are with children who are much younger than they are, they will not identify with them, and therefore will not be compelled to interact with them.

Earlier, we mentioned four aspects of language that the refugee child must master: pronunciation, structure, vocabulary, and style. It seems useful at this point to go into more detail as to what each of these aspects involves.

Learning to pronounce a new language involves first learning to hear it in terms of its own sound system (instead of the sound system of one's native language), and then learning to produce the sounds of the new system in such a way as to be understood. Vietnamese speakers, for example, will hear the t of top as a completely different sound from the t of stop; there is a difference in pronunciation between the two t's, and in the

Vietnamese language that difference is focussed on, and the two are heard as different sounds entirely. Vietnamese speakers have to learn that in English this difference is ignored, and that English speakers react to the two t's as though they were identical. Conversely, Vietnamese speakers will not hear the difference between th and t, and so will hear thank and tank as the same word; the sound we spell as th does not exist in Vietnamese, and so they interpret it as the sound in Vietnamese the most similar to it phonetically, i.e., t. They have to learn to hear the difference between th and t, and to memorize which sound goes in which word, as well as learn how to pronounce the th.

Learning the structure of a language involves, basically, learning how to link words (and suffixes) together in sentences. There is much, much more to language than getting the proper vocabulary items and pronouncing them understandably. The following excerpt from a letter in the Center for Applied Linguistics files demonstrates this: "I'm is refugees from Vietnam please help me gives some books...." The writer intended to say, "Please help me by giving me some books," but we were able to figure this out only because he couldn't have meant anything else. Although all the nouns and verbs in this sentence are all correct, the grammatical trappings that indicate the relationships among the words are either lacking or in the wrong place, and as a consequence the sentence doesn't say what the author means. In the absence of a firm knowledge of how words are grouped together to form sentences, Vietnamese or Khmer or Lao speakers will arrange them in a way that seems natural to them, i.e., the way they are arranged in their native language. The result either will or will not communicate what they mean, depending on how closely it happens to come to the English sentence we actually say. Vietnamese or Khmer or Lao speakers must be shown, one by one, the sentence strucures by which the various relationships among words are expressed, for example, first the sentence pattern This is a...; then perhaps the plural These are...; then the question forms Is this a...? and Are these...? and so on.

It should be pointed out here that the language used in the third grade classroom is not structurally simpler than the language used in the seventh or eighth grade classroom; a comparison of textbooks will show that while the concepts and vocabulary increase in complexity, the language is pretty much the same. Compare, for example, the sentence

> A resistance bridge employs a highly sensitive galvanometer as an indicating device, together with a calibrated variable-resistance standard and a voltage source in a suitable circuit arrangement

with the sentence

> Your library has a carefully chosen collection of books as

its most important part, together with a selection of records and films in a special viewing room.

These sentences are nearly identical structurally; it's the vocabulary that makes the first so much more complex than the second.

Learning vocabulary involves first learning the words for objects and actions in one's immediate environment, then branching out into more remote areas of interest. Specialists in the ESL field are agreed that learning vocabulary is best done in context: children given a long list of words to memorize will never master them as well as children who hear them used over and over and who are required to use them themselves in meaningful situations. Refugee children, by virtue of the fact that they are going to school in an English-speaking environment, will hear words used over and over, and will have to use them themselves if they expect to communicate; their circumstances, therefore, will force them to learn vocabulary in the best possible way.

Learning the various styles of English will also be forced on them by their circumstances, assuming that care is taken to place them among peers with whom they can identify and be friends. We all use different styles of English in different social situations. A woman talks to her husband in one style ("Darling, I'm out of logs for the fire..."), to her children in another ("Jackie, if you don't get your muddy feet off that chair right now I'm gonna brain you!"), and to her boss in yet another ("I've read the proposals, and if it's all right with you I think we should schedule the workshop for the second week in October"). Children, also, use different styles on the playground, in the classroom, with their parents, and so on; children who know, say, only playground English will come across as brassy when they talk to their teachers, and children who know only English-teacher English will come across as stuffy and pedantic on the playground. Refugee children, if placed with their own age group, will quickly learn the different styles appropriate to their age and social situation by observing and imitating their peers.

Ideally, English for the refugee students should be taught by a trained English as a second language teacher. They can best determine the students' needs, and methods and techniques for meeting those needs. If a trained ESL teacher is not available to a school system, then it becomes the job of one of the other specialty teachers, the regular classroom teacher, or a volunteer to teach English to the refugee student. The Center for Applied Linguistics has other publications dealing with methods, techniques, materials, etc., directed towards the non-professional ESL instructor. For the administrator, we would only stress that English must be taught, that students will not learn English by osmosis, and that there is a recognized field called "Teaching English to Speakers of Other Languages"

(sometimes abbreviated as TESOL, ESOL, ESL, EFL). The design of the ESL program and the teaching personnel of necessity may differ from school district to school district. What remains is the fact that refugee children need to be taught English in a way that is consistent and expedient.

BILINGUAL EDUCATION AND BILINGUAL AIDES

When there are large numbers of Vietnamese or Cambodian or Laotian students in a particular school or school district, it is then possible to have a bilingual/bicultural education program. By this we are referring to programs in which two languages are used as mediums of instruction. This will allow the children who speak no English or a limited amount of English to continue cognitive and linguistic growth in their first language while acquiring English as a second one.

Ideally, a full bilingual program would employ teachers who are totally bilingual and bicultural, and who would be responsible for all classroom instruction. A full bilingual program would also be committed to developing relevant instructional materials where needed, providing inservice education, and developing strong community-school-parent cooperation. In discussing bilingual education for the Indochinese refugee population, there are obvious limitations: not enough trained bilingual/bicultural teachers are available; materials in Vietnamese, Cambodian, and Laotian are scanty. However, with the use of a bilingual aide, a support bilingual program can be attempted.

Support programs continue to build upon what the children already know, and continue the development of their culture and language while they are learning English. Two essential elements of a support program are the employment of some bilingual staff (principally aides) and the acquisition, adaptation, or development of materials in the students' native language.

One major concern that then arises is the structuring of the classroom and the curriculum. It is possible to structure the environment so that students will be able to associate a language with a learning station, e.g., they will know that the math or the science "centers" are in their native language rather than English. It is also possible to structure the environment so that a given language is associated with one particular room. A third alternative is that of structuring the day so that a certain amount of time is allotted to each language. Whatever the administrative structuring, the English-speaking teacher and the Vietnamese-, Cambodian-, or Lao-speaking teacher must work as a team to make instruction effective.

Native language materials that could not be obtained in 1975 when Indochinese students first entered our schools are now becoming available. Even if he or she does not have access to native language materials, a bilingual aide in a school can be

an invaluable asset. From our experience, the most productive roles for the bilingual aide would be in the following areas:

1. Tutoring. By this we mean explaining concepts and reinforcing skills in the child's native language when only English language materials are available. This may also include adapting materials, and conducting drill and practice sessions to make sure that a particular concept has been internalized.

2. Acting as a communications bridge. The bilingual aide should be responsible for keeping lines of communication open between the school and the Indochinese students and parents. This would include keeping teachers and administrators advised of cultural and social phenomena and developments that help the school understand the children as well as explaining to the children what the school expects of them and how they can best meet these expectations.

   Acting as a communications bridge also involves working with parents. The aide can not only inform parents of school goals and policies, but can gather from the parents personal information about the students and the home environment that may be vital in making judgments at school.

3. Locating and preparing instructional materials. Working with the English-speaking teacher, the bilingual aide can pinpoint the areas in which materials are most needed. If these are not readily available (even in single copies), the aide can create ad-hoc day-by-day materials for class, or adapt an existing English language text for native language use. The aide can also serve as part of an instructional team, helping to plan curricula appropriate to Indochinese refugee children.

4. Assessing and evaluating students. Through native language testing, the aide can help the school in following a student's progress. The aide, because he or she shares the language and culture of the student, can also get responses to instructional situations from the Indochinese students where comments would rarely be given to an American teacher.

The four areas of responsibility outlined above are just indicative of the duties of a bilingual/bicultural aide. Obviously, there are more. One responsibility that should not automatically be assigned an aide is that of teaching English as a second language. The teacher of English as a second language

should be, first and foremost, a good model of the English language, and unless the refugee has fluent command of English pronunciation and grammar (i.e., sounds like a native speaker of English), the ESL program should be staffed by native English speakers, preferably trained in the skills of teaching a second language.

The administrative arrangement for the Indochinese aide will probably be different from that for most American aides. The following guidelines will probably help:

- The Indochinese aide, at least in the first few years, will be most effective with Indochinese students. Therefore, in schools where only one or two refugee children are in a given classroom, the aide would be assigned to several teachers or even several campuses. In this case, the aide's schedule needs to be carefully coordinated with teacher and student schedules.

- The aide should schedule a meeting at frequent intervals with each student for whom he or she is responsible, at least once or twice a week. It is this personal contact between student and aide that will pay the largest dividends. To make this possible, a place should be provided on each campus for the aide to meet with students, individually and in small groups.

- The schedule should provide for individual teachers to meet with the Indochinese aide to plan curricula and exchange information. Where one aide is serving several teachers or campuses, his or her schedule, duties, and the line of responsibility and supervision must be both clear and reasonable.

- Some structured observation of the aide's work is probably necessary and should be carefully organized.

Inservice Training

In many instances, schools may be fortunate enough to have available a former teacher from Vietnam or Cambodia or Laos who does not have credentials to teach in this country. Such personnel should be extremely valuable in serving as aides.

All Indochinese aides--former teachers and others--will need some inservice education to help them do their jobs better. Such programs would include some or all of the following components:

- A short course in school policies and procedures, especially those involving contacts with students and the community. This can be very sensitive if aides are working with inadequate information.

- Goals and objectives of forthcoming instruction plus the teaching strategies to be utilized. Aides need to be advised of the "big picture" of instruction in order to carry out their responsibilities.

- Available material and resources they can use in planning their work. This includes awareness of what exists in the library, supplementary materials, audiovisual materials, and community resources. Indochinese aides will need a variety of sources from which to pull together needed instructional materials and will be less familiar with school resources than other members of the staff. They will also need to know about available and willing personnel resources they can call upon for help.

- Strategies of interpersonal communication. Since they will be working individually and in small groups, and since they have a unique role, their interpersonal skills need to be flexible and effective.

- Strategies of making explanations, conducting drills, evaluating students. Former teachers will likely know these things, but from their own perspective. Others should be taught these skills.

- Techniques of recordkeeping. Indochinese aides will be gathering information about students that will not be available to others on the staff. This information should be systematically recorded if it is to be useful.

- The relationship between American students, students and teachers, students and parents. Also to be considered are such "tribal rites" unique to American students as pep rallies, social activities, clubs, intense participation in sports, and other peer group activities.

- The nature of culture and details of cultural differences observed among both Indochinese and American children.

- A review of basic practices of teaching and learning. Since aides will be dealing with individuals who practice varying learning styles, some basic information is necessary.

SOCIAL ADJUSTMENT

Over the past several years, in the course of activities conducted by the Center for Applied Linguistics, a sizable number of instances have been reported to us where Indochinese refugee children experienced a social adjustment problem that was really a clash of cultures, i.e., a conflict between their

own culture and the American one. The cross-cultural differences that were highlighted by these incidents covered a wide range of customs and practices peculiar to each country. Vietnamese or Cambodian or Laotian children in the U.S. are often subjected to a tug-of-war between the forces of two cultures. Following are a few documented cases to illustrate the predicament of the children as well as the differences that exist between the society from which they have been uprooted and the new society into which they have been transplanted.

Case 1.

A Vietnamese girl in the 10th grade in Missouri reportedly refused to go to her gym class. When asked for a valid reason by the gym teacher, she simply said she didn't like gym. Only much later did the real reason come out as she revealed it to a Vietnamese friend. She objected to being seen bare-legged, wearing gym shorts. Coming from a region of Vietnam where old customs and traditions were still strong, and where women, young and old, were never to be seen bare-legged, she confessed to an intense feeling of discomfort when the gym hour came around.

To provide a sense of measure to this interesting case, however, we must add here the case of two other Vietnamese high school girls--one in Georgia, the other in Maryland--who were drum majorettes for their respective high school bands last year.

Case 2.

An eight-year-old Vietnamese child in an elementary school in Maryland complained of a stomachache every day shortly after his lunch hour. His teacher was mystified by the fact that the same food and milk did not make any other child in the class sick. The cause was later identified to be the fresh milk, which was perfectly good, but to which the boy's biological system was not accustomed.

Fresh milk is likely to give some Vietnamese, young as well as old, an upset stomach. Milk not being part of their diet, their bodies are said not to produce the enzyme that helps to digest it.

Case 3.

A Cambodian girl of fourteen at a school in Virginia was fond of wearing a little gold swastika on a fine gold chain around her neck. The whole class was intrigued by the unusual object she chose for a pendant. One day, a boy, unable to contain his curiosity any longer, said to her: "Hey, are you a member of the American Nazi Party, or something?" She felt embarrassed and wanted to take the pendant off, but her mother insisted that she continue to wear it.

As it turned out, the social science teacher missed a good opportunity to teach the class a lesson, not necessarily in manners, but in social science as it pertains to the different religions of the world. The class never found out that the little swastika pendant was actually a Buddhist religious symbol often worn by Cambodian and Vietnamese women as a token of blessing or good luck.

Case 4.

A Vietnamese twelfth grader in Washington was absent from school for three consecutive days. When he returned to school the following Monday, he brought with him a note saying that he had to stay home the previous Wednesday, Thursday, and Friday because he had to be on hand to observe the rituals of the death anniversary of his grandfather. This excuse was accepted by all his teachers except one. This teacher had some knowledge of Vietnamese ritualistic observances and found the boy's absence of three days suspiciously long for such rites. Under questioning, the boy admitted he had played hooky and had thought of this Vietnamese traditional practice as an excuse to impress his teachers, who were unfamiliar with Vietnamese culture. Such good cultural detective work is rare, however.

Case 5.

In a science class at a high school in the Midwest, a Laotian girl was paired with an American boy for lab work. The pair did not work well together and the girl, clearly needing help from her partner, never asked for it. She seemed to prefer a poor grade to receiving help from the boy. Noticing the uneasiness between the two, the sharp-eyed teacher split the pair. He found out later that the Vietnamese girl had rarely associated with boys before and had felt intense embarrassment at having to work closely with a boy for the first time.

Even though there was co-education in Vietnam, boys and girls usually did not communicate or interact as frequently and as casually as in the U.S. And although a mixed group did go out to have fun together, no definite pairing was involved. Single dating as it is practiced in the U.S. is rare, and where it is adopted by a boy and a girl, it usually means that they have reached the stage which, in the U.S., would be called "going steady."

Case 6.

A Laotian boy was a top-notch scholar in his 12th grade class at home. He was an honor student and was at the top of his class in all the subjects. Last fall, repeating 12th grade as a refugee teenager in a high school in Washington D.C., he received three successive warning notices for poor work in

biology toward the middle of the semester. Thus in a short period of six months, i.e., the time that it took him to move from his high school in Laos to the one in the U.S., he turned from a brilliant scholar to a pathetic near-flunkee--all due to his inability to speak the English language. It was quite a blow to his pride and self-esteem. The biology teacher graded his paper just like any other paper, without any consideration for his serious language handicap.

The language problem still plagues the refugees, and for many students it has also caused a cultural problem: the loss of face. There are indications that the children are making better progress than the adults, but there needs to be, on the part of American teachers and administrators, an understanding of the consequences of failure for a refugee student.

The six cases presented above are just samples. The list could go on and on. These case histories become important only as a way of sensitizing the American educator to the enormous needs of refugee children. Rather than presenting other incidents, we urge administrators to ask teachers to look, listen, be cautious and solicitous, and ask questions. As school administrators, the "problem children" will most probably be sent to your office. There is toll-free telephone help for you, your students, and their parents at the Language and Orientation Resource Center of the Center for Applied Linguistics, and many other organizations and agencies throughout the country. These resources are listed in the following section.

III. RESOURCES

Refugee resettlement is a complex process involving voluntary agencies, other private organizations, and a number of public agencies, among them education and social services. It is important that all groups working with refugees are aware of what others are doing, so that duplication of effort is avoided and needed services are indeed rendered. Below we have listed a variety of agencies offering services to refugees that can directly or indirectly affect the educational progress of refugee children.

LANGUAGE AND ORIENTATION RESOURCE CENTER, CENTER FOR APPLIED LINGUISTICS

The Language and Orientation Resource Center (LORC) was formed in 1981 through a merger of the National Indochinese Clearinghouse/Technical Assistance Center, which was started in 1975, and the Orientation Resource Center, which began in 1980. The major functions of LORC are:

- Maintaining a toll-free Hotline (800-424-3750; 800-424-3701) to provide immediate information on all aspects of language training, manpower processes, and formal/nonformal education for refugees, as well as information on orientation programs and concerns;

- Collecting, analyzing, and disseminating information and materials (in English and in the principal refugee languages) useful to refugees and those providing services for them;

- Writing and disseminating materials relevant to refugee education (with an emphasis on ESL) and orientation processes for refugees, sponsors, program administrators, and the community;

- Conducting state, area, and regional workshops with the ESL, manpower, and orientation staff of programs, and conducting on-site technical assistance to individual programs throughout the United States, on topics of both refugee resettlement and education;

- Producing audiovisual materials to assist in cross-cultural training and orientation;

- Developing and maintaining channels of communication with both private and public agencies working in refugee resettlement and education.

LORC staff includes Vietnamese, Cambodian, Laotian, Hmong, ethnic Chinese, Haitian, Hispanic, and American cross-cultural specialists who have been involved in resettlement efforts overseas and in the United States. Staff answer questions in the principal languages of Southeast Asia, as well as French, Spanish, Amharic, Haitian Creole, and English.

LORC Publications

The products listed below are either currently available, forthcoming, or are in the process of being reprinted. For ordering information, write

LORC
Center for Applied Linguistics
3520 Prospect Street NW
Washington DC 20007.

Or call us on our toll-free Hotline (in operation Monday through Friday, 8:30 a.m. to 6:30 p.m. EST). For local residents, our number is 202-298-9292. Many LORC publications, including those no longer available through the Center, can also be ordered through the ERIC system. (See pp. 87-90.)

Refugee Education Guides

A. Adult Education Series

2. A Selected, Annotated Bibliography of Materials for Teaching English to Indochinese Refugee Adults (revised) - available to program directors and libraries only.
7. English Pronunciation Exercises for Speakers of Vietnamese
8. A Guide to Manpower/Vocational ESL
9. Teaching ESL to Illiterate Adults
10. Teaching English to Refugee Adults - A Guide for Volunteers, Volunteer Coordinators, and Tutors

B. General Information Series

9. A Selected Bibliography of Dictionaries (revised)
13. Perspectives on a Cross-Cultural Problem: Getting to Know the Vietnamese.
14. The Hmong Language: Sounds and Alphabets
15. The Hmong Language: Sentences and Phrases
16. Glimpses of Hmong Culture and Recent History in Laos
18. Teaching English to Cambodian Students
19. Teaching English to Speakers of Lao (revised)
20. English Language Testing
21. English Pronunciation Lessons for Hmong
22. Background Information on the Ethnic Chinese
23. Teaching English to Speakers of Vietnamese (forthcoming)
25. Teaching English to the Cubans (forthcoming)
26. Teaching English to the Haitians (forthcoming)

Refugee Fact Sheet Series (forthcoming)

1. Soviet Jews
2. Afghans
3. Ethiopians
4. Armenians
5. Kurds
6. Mien/Yao

Orientation Materials

A Guide to Orientation Materials for Indochinese Refugees and Their Sponsors. A Selected, Annotated Bibliography. (Available only to program administrators and libraries.)

Refugee Orientation Kit. An orientation handbook in the refugee's native language; a tape (in the native language) augmenting the written handbook; a bilingual phrasebook and a bilingual emergency card.

Sponsor Orientation Kit. The refugee orientation handbook (in English) plus a sponsor's guide that introduces the peoples and cultures of Southeast Asia, and gives help in the "how's" of introducing refugees to American life.

Refugee Education Guides Available through the ERIC System

The LORC Guides listed below are available through the ERIC System. Please contact your nearest ERIC Library Facility to obtain photocopies from their microfiche collection or order copies from the ERIC Document Reproduction Service, P.O. Box 190, Arlington, VA 22210. If you choose to order your photocopies

from EDRS, please include the following information with your order: Series title, Guide title and number, ED search number, number of pages, and EDRS price. EDRS requests that all orders be prepaid (or accompanied by an original purchase order) with the proper amount included for postage (see postage chart). If you have any questions regarding the photocopy service, please call the EDRS Customer Service Representative at 703/841-1212.

PRESCHOOL EDUCATION SERIES	SEARCH #	PGS.	EDRS $
ESL in Kindergarten:			
1. Orientation and Scheduling	ED116476	4 pg.	2.00
2. Teaching Pronunciation & Grammar	ED116477	6 pg.	2.00
3. Testing Young Children	ED116478	4 pg.	2.00
4. Language & Concept Development	ED116479	6 pg.	2.00
ELEMENTARY EDUCATION SERIES			
1. On Keeping Lines of Communication with Indochinese Children Open	ED116482	6 pg.	2.00
2. Classroom Instruction in Vietnamese: Inside the Classroom	ED116483	4 pg.	2.00
3. Vietnamese History, Literature & Folklore	ED116484	4 pg.	2.00
4. Classroom Instruction in Vietnamese: Outside the Classroom	ED116485	10 pg.	2.00
5. Continuing English Studies during the Summer	ED125302	14 pg.	2.00
6. Supplemental ESL Activities for Classroom Teachers	ED153498	10 pg.	2.00
INTERMEDIATE/SECONDARY SERIES			
1. Vietnamese History, Literature & Folklore	ED116480	6 pg.	2.00
2. Detailed Content of Vietnamese Secondary Education	ED129069	72 pg.	5.30
3. Continuing English Studies during the Summer	ED125302	14 pg.	2.00
EDUCATIONAL ADMINISTRATION SERIES			
1. On Assimilating Vietnamese & Cambodian Students in U.S. Schools	ED125307	4 pg.	2.00
2. Meeting English Language Needs of Indochinese Students	ED116481	12 pg.	2.00
BILINGUAL/BICULTURAL SERIES			
1. Information for Administrators and Teachers	ED125308	9 pg.	2.00
2. A Selected, Annotated Bibliography of Bilingual/Bicultural Education	ED153496	12 pg.	2.00
3. A Model for Bilingual Language Skill Building	ED134028	40 pg.	3.65

ADULT EDUCATION SERIES	SEARCH #	PGS.	EDRS $
1. Teaching English to Adult Refugees	ED125303	12 pg.	2.00
2. A Selected, Annotated Bibliography of Materials for Teaching English to Indochinese Refugee Adults	ED197627	68 pg.	5.30
3. Learning English a Different Way (one paper written in English, Viet., Cambodian, and Lao)	ED129061	9 pg.	2.00
4. ESL Reading Materials for Adults	ED129062	20 pg.	2.00
5. Recreational Reading in Vietnamese	ED129063	12 pg.	2.00
6. English Lessons for Refugee Adults--A Guide for Volunteers, Tutors and Teachers	ED129068	47 pg.	3.65
7. English Pronunciation Exercises for Speakers of Vietnamese	ED135244	51 pg.	5.30
8. A Guide to Manpower/Vocational ESL	ED188499	57 pg.	5.30
9. Teaching ESL to Illiterate Adults	ED197628	71 pg.	5.30
GENERAL INFORMATION SERIES			
1. Hints for Tutors	ED116486	8 pg.	2.00
2. Testing English Language Proficiency	ED116487	14 pg.	2.00
3. Education in Vietnam: Fundamental Principles and Curricula	ED116488	20 pg.	2.00
4. Teaching English Pronunciation to Vietnamese	ED125304	10 pg.	2.00
5. Teaching English to Vietnamese: Textbooks	ED116489	10 pg.	2.00
6. A Brief Look at the Vietnamese Language: Sounds and Spellings	ED125305	16 pg.	2.00
7. Testing the Reading Ability of Cambodians	ED116490	7 pg.	2.00
8. Academic Resources for Language & Culture	ED116491	32 pg.	3.65
9. A Selected Bibliography of Dictionaries	ED196310	8 pg.	2.00
10. Teaching English Pronunciation to Speakers of Black Tai (Tai Dam)	ED116493	16 pg.	2.00
11. Teaching English Structures to the Vietnamese	ED125306	20 pg.	2.00
12. Supplement to "An Annotated Bibliography for Teaching English to the Vietnamese"	ED122631	20 pg.	2.00
13. Perspectives on a Cross-Cultural Problem: Getting to Know the Vietnamese	ED129067	24 pg.	2.00
14. The Hmong Language: Sounds and Alphabets	ED157400	38 pg.	3.65
15. The Hmong Language: Sentences and Phrases	ED158592	46 pg.	3.65

GENERAL INFORMATION SERIES (cont'd)	SEARCH #	PGS.	EDRS $
16. Glimpses of Hmong Culture and Recent History in Laos	ED159901	44 pg.	3.65
17. An Annotated Bibliography of Materials on the Hmongs of Laos	ED159902	30 pg.	3.65
18. Teaching English to Cambodian Students	ED165467	39 pg.	3.65
19. Teaching English to Speakers of Lao	ED177907	56 pg.	5.30
20. English Language Testing	ED183016	34 pg.	3.65
21. English Pronunciation Lessons for Hmong	ED188498	45 pg.	3.65
22. Background Information on the Ethnic Chinese	ED196311	27 pg.	3.65
A MANUAL FOR INDOCHINESE REFUGEE EDUCATION: 1976-77 (Kindergarten-12th grade)	ED135236	280 pg.	20.15

Mailing Information: Unless otherwise requested, all orders are shipped UPS. UPS Rates: 1-75 pgs. or 1 lb. = $1.47 maximum
76-150 pgs. or 2 lb. = 1.84 "
151-225 pgs. or 3 lb. = 2.22 "
226-300 pgs. or 4 lb. = 2.58 "

SELECTED LIST OF MATERIAL RESOURCE INSTITUTIONS FOR INDOCHINESE REFUGEES: K-12

Apple, Inc.
P.O. Box 1914
Des Moines, IA 50306
(Lao, Hmong)

Asia Books
P.O. Box 873
Carbondale, IL 62901
(Vietnamese)

Asian American Bilingual Center
Berkeley Unified School District
2168 Shattuck Avenue
Berkeley, CA 94704
(Chinese)

BABEL, Inc.
255 East 14th Street
Oakland, CA 94606
(Vietnamese)

Bilingual Education Technical Assistance Center (BETAC)
Tacoma Public Schools
708 South G Street
Tacoma, WA 98405
(Multi-language)

Bui van Bao
15 Rochdale Avenue
Toronto, Ontario M6E 1W9
Canada
(Vietnamese)

Center for Bilingual Education
Board of Education of the City of New York
131 Livingston Street, Rm. 204
Brooklyn, NY 11201
(Vietnamese)

The Dissemination & Assessment Center for Bilingual Education (DACBE)
7703 North Lamar
Austin, TX 78752
(Multi-language)

Georgetown University
Bilingual Education Service Center
3520 Prospect St., N.W.
Suite 376
Washington, DC 20007
(Multi-language)

Grand Asia Publications
907 Cherry, S.E.
Grand Rapids, MI 49506
(Vietnamese)

IACONI Book Imports
300 Pennsylvania Avenue
San Francisco, CA 94704
(Vietnamese, Chinese)

IDRA
José A. Cárdenas, Director
5835 Callaghan, Suite 111
San Antonio, TX 78228
(Vietnamese)

Indochinese Materials Center
Mr. Bud Tumy, Director
U.S. Department of Education
325 East 11th Street, 9th Flr
Kansas City, MO 64106
(Multi-language)

Le Trong Lap
4508 Terrace Drive, Apt. 9
San Diego, CA 92116
(Vietnamese)

Mid America Center for Bilingual Materials Development
The University of Iowa
Iowa City, IA 52242
(Vietnamese, Lao, Cambodian)

Midwest Bilingual Education Service Center
500 S. Dwyer Avenue
Arlington Heights, IL 60005
(Multi-language)

National Asian Center for Bilingual Education
Alhambra City Schools
Institute for Intercultural Studies
10801 National Boulevard
Suite 404
Los Angeles, CA 90064
(Chinese)

National Clearinghouse for Bilingual Education
1300 Wilson Boulevard
Arlington, VA 22209
(Multi-language)

National Dissemination & Assessment Center
California State University, Los Angeles
5151 State University Drive
Los Angeles, CA 90032
(Multi-language)

Oakland Unified School District
Dept. of State and Federal Programs
Office of Bilingual Education
514 E. 10th Street
Oakland, CA 94606
(Vietnamese)

Pragmatics International Inc.
1406 East Michigan Avenue
Jackson, MI 49201
(Lao, Hmong)

SEA Learners Project
Long Beach Unified School District
701 Locust Avenue
Long Beach, CA 90813
(Vietnamese)

SPI Bilingual Office
Lowell Elementary School
1058 East Mercer Street
Seattle, WA 98102
(Chinese, Vietnamese,
Cambodian, Hmong)

San Diego City Schools
Bilingual Education Dept.
4100 Normal St., Rm. 2011
San Diego, CA 92103
(Vietnamese)

Vietnamese Bilingual Materials
Alameda County Office
of Education
685 A Street
Hayward, CA 94541
(Vietnamese)

Vietnamese Book Store
P.O. Box 66
Lancaster, PA 17604
(Vietnamese)

NATIONAL MEMBERSHIP ORGANIZATIONS

National Association for
Asian & Pacific American
Education
P.O. Box 3487
Seattle, WA 98114

National Association for
Bilingual Education
1201 16th Street, N.W.
Rm. 405
Washington, DC 20036

National Association for
Vietnamese American Education
1123 Beverly Road
Jenkintown, PA 19046

TESOL (Teachers of English to
Speakers of Other Languages)
Georgetown University
D.C. Transit Building
3600 M Street, N.W.
Washington, DC 20007

SELECTED VOLUNTARY RESETTLEMENT AGENCIES

The five agencies listed here resettle the large majority of refugees entering the U.S. from Indochina. Most have local or regional offices.

American Council for
Nationalities Service
20 West 40th Street
New York, NY 10018
(212) 398-9142

Church World Service
475 Riverside Drive, Rm. 666
New York, NY 10115
(212) 870-2164

International Rescue Committee
386 Park Avenue South
New York, NY 10016
(212) 679-0010

Lutheran Immigration &
Refugee Service
360 Park Avenue South
New York, NY 10010
(212) 532-6750

Migration and Refugee Services
United States Catholic Council
1312 Massachusetts Avenue, N.W.
Washington, DC 20005
(202) 659-6618

REGIONAL AND STATE REFUGEE COORDINATORS

The major federal responsibility for refugee resettlement in the U.S. falls to the Office of Refugee Resettlement (ORR), Department of Health and Human Services. There are ORR offices in each of the ten HHS regional offices listed below. Also listed are the person and office responsible in each state for refugee resettlement.

Region I

Regional Contact: Russ Jalbert

Jack Anderson
Regional Director, ORR
JFK Federal Bldg., Rm. 2433
Government Center
Boston, MA 02203
(617) 223-6780

Connecticut:

Lovis Connick
State of Connecticut
Dept. of Income Maintenance
110 Bartholomew Avenue
Hartford, CT 06115
(203) 566-7597

Maine:

David Staufee
Bureau of Resource Development
Maine Dept. of Human Services
Augusta, ME 04330
(207) 298-2971

Massachusetts:

Thomas De Vouton
Office of Human Resources
State House
Boston, MA 12133
(617) 727-8075

New Hampshire:

Ms. Stephanie Kastun
State of New Hampshire
Div. of Human Resources
15 North Main Street
Concord, NH 03301
(603) 271-2611

Rhode Island:

Cleo LaChapelle
State of Rhode Island
600 New London Avenue
Cranston, RI 02920
(401) 464-2127

Vermont:

Judith May
State of Vermont
Dept. of Social & Rehab. Svcs.
103 South Main Street
Waterbury, VT 05156
(802) 885-9602

Region II

Sandra Garrett
Regional Director, ORR
Rm. 4149, Federal Building
26 Federal Plaza
New York, NY 10007
(212) 264-7202

New Jersey:

Judith Jordan
Dept. of Human Services
Capital Plaza 1
222 South Warren Street
Trenton, NJ 08625
(609) 292-1616

Puerto Rico:

Rebecca Greenlee, Coordinator
Office of Federal Programs
Dept. of Social Services
P.O. Box 11398
Santurce, PR 00910
(809) 725-4624

New York:

Contact: Joseph Ryu
Div. of Operations
Barbara Blum, Commissioner
State Dept. of Social Services
40 North Pearl Street
Refugee Assistance Program
Albany, NY 12243
(518) 474-9629

Region III

William J. Neary
Regional Director, ORR
3535 Market Street, Rm. 10400
P.O. Box 13716
Philadelphia, PA 19101
(215) 596-0214

Delaware:

Contact: Janet Lopez

Roger Waters
Div. of Social Services
Dept. of Health & Social Svcs.
P.O. Box 309
Wilmington, DE 19801
(303) 421-6155

District of Columbia:

Contact: Lloyd Burton

Barnard Pfifer
Dept. of Human Resources
500 First Street, N.W.
Washington, DC 20001
(202) 723-0772

Region III (continued)

Maryland:

Frank Bien, Coordinator
Indochinese Program
Social Services Administration
11 South Street
Baltimore, MD 21202
(301) 383-3506

Pennsylvania:

Contact: William Grueninger

Daniel Bernstein, Director
Bureau of Employment Programs
Dept. of Public Welfare
Health & Welfare Bldg., Rm. 234
P.O. Box 2675
Harrisburg, PA 17120
(717) 783-2874

Virginia:

Contact: Graham Taylor
(804) 281-9405

William L. Lukhard
Dept. of Welfare
Blair Building
8007 Discovery Drive
P.O. Box K-176
Richmond, VA 23288
(804) 281-9402

West Virginia:

Marshall McKeer
Dept. of Public Welfare
1900 Washington Street East
Charleston, WV 25305
(304) 421-8290

Region IV

Suanne Brooks
Regional Director, ORR
101 Marietta Tower, Suite 1503
Atlanta, GA 30323
(404) 221-2250

Alabama:

Joel Sanders
State Refugee Coordinator
Bureau of Special Programs
Dept. of Pensions & Security
64 North Union St., 2nd Flr.
Montgomery, AL 36130
(205) 832-6505

Florida:

Henry Benloli
Dept. of Health and
Rehabilitative Services
1323 Winewood Blvd.
Tallahassee, FL 32301
(904) 487-1111

Georgia:

Barbara Farrell
Coordinator for Refugee
Affairs
Dept. of Human Resources
618 Ponce de Leon Ave., NE
Atlanta, GA 30308
(404) 894-4493

Kentucky:

Contact: Carolyn Whittaker
Roy Butler
Coordinator for Refugee
Affairs
Dept. for Human Resources
275 East Main Street, DHR Bldg.
Frankfort, KY 40621
(502) 564-2136

Region IV (continued)

Mississippi:

Jane Lee
Dept. of Welfare
P.O. Box 352
Jackson, MS 39205
(601) 354-0341

North Carolina:

Contact: Jacqueline Voegel

Joanne Holland
Family Services
Dept. of Human Resources
325 North Salisbury Street
Raleigh, NC 27611
(919) 733-7145

South Carolina:

Contact:
Mr. Lewis Merritt
Coordinator of English as a
Second Language
Agency for Refugee Resettlement

South Carolina (continued)

Tri Huu Tran
Coordinator for Social Services
Dept. of Social Services
P.O. Box 1520
Confederate Avenue
Columbia, SC 29202
(803) 758-8300

Tennessee:

Jan Patrick, Director
Bureau of Social Services
Dept. of Human Resources
111-19 Seventh Avenue North
Nashville, TN 37203
(615) 741-3633, 3443

Region V

Dick Schoen
Acting Regional Director, ORR
300 S. Wacker Drive
35th Floor
Chicago, IL 60606
(312) 353-5182

Illinois:

Contact: Ed Silverman

Phillip Hatmaker
Bureau of Social Services
Illinois Dept. of Public Aid
316 South 2nd Street
Springfield, IL 62763
(217) 785-0485

Indiana:

Waynne Stanton
Policy and Program Development
Indiana Dept. of Public
Welfare
100 North Senate
Indianapolis, IN 46204
(317) 232-4631

Michigan:

Paula Stark
Office of Employment
Development Services
Dept. of Social Services
State of Michigan
300 South Capital Avenue
Lansing, MI 48926
(517) 373-7382

Minnesota:

Jane Kretzmann
Minnesota Dept. of Public
Welfare
Space Center Blvd.
444 Lafayette St., 2nd Flr.
St. Paul, MN 55155
(612) 296-8140

Ohio:

Donald Duhig
Div. of Adult Services
Ohio Dept. of Public Welfare
30 East Broad St., 30th Flr.
Columbus, OH 43215
(614) 466-7884

Wisconsin:

Sue Levy
Wisconsin Resettlement Office
Dept. of Health & Social Svcs.
Div. of Community Services
Rm. B-158
1 West Wilson Street
Madison, WI 53702
(608) 266-8354

Region VI

Regional Contact: Bill Ritchey

James A. Turman
Regional Director, ORR
1200 Main Tower, Rm. 1135
Dallas, TX 75202
(214) 767-4301

Arkansas:

Contact:
Carol Jackson
Dept. of Human Services
P.O. Box 1437
Little Rock, AR 72203
(501) 371-2960

Ray Scott
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